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DOMESTIC MISSIONS

OF THE

PROTESTANT EPISCOPAL CHURCH.

JANUARY, 1869.

COMMUNICATIONS.

MISSIONARY NOTES OF A TOUR IN MAINE, IN COMPANY WITH THE BISHOP.

BY THE REV. DR. HAIGHT, OF NEW YORK.

LETTER No. 1.

TO THE REV. MORGAN DIX, S.T.D.:

MY DEAR DOCTOR:—I address these notes to you with your permission. It is due to you that I should do this, as it was through your kind arrangements for the performance of my parochial duties that I was able to accept the invitation of our friend and former colleague to accompany him on his proposed journey. Besides, you are a member of the Domestic Committee of the Board of Missions, which has Missionaries in that Diocese. You have then a right to learn from me the results of my observation and of my intercourse with the people of that region, and to know what my impressions are of the work which the Bishop of Maine has undertaken to inaugurate and carry forward; and I am very sure that if what I may narrate shall deepen your own interest in that work, you will, both in the Committee, and in our Parish, and among the Churchmen of New York, renew your exertions to secure for the Bishop the sympathy and the liberal offerings which are most richly his due.

I met Bishop Neely, by appointment, in Portland, on Saturday evening, June 6, 1868. The Bishop had invited me to spend a few weeks with him on a missionary tour which he proposed to make at this time, that I might see for myself what the state of things was in his Jurisdiction—the openings for the Church, the opportunities for planting it successfully—and be able, on my return, to aid him in his great work by my testimony as to the facts in the case, and by presenting to my brethren and friends at home the conclusions to which my own mind had been brought. Of course, there were other considera-

tions operating upon us both, of a personal character, with which it is not necessary to trouble you.

The next day was Trinity Sunday. At eight o'clock in the morning I went to St. Stephen's Church, in which the congregation of St. Luke's (of which the Bishop is the Rector) held part of their services; the new church—the cathedral—not being completed. It was a Communion service, on this high Festival, in which the Bishop was assisted by his Chaplain, Mr. Hayes, the Rev. Mr. Root and myself. At half-past ten we went, for Morning Prayer, Litany and sermon, to the City Hall, in the lower part of the city, occupied by the new congregation of St. Paul's, with whom the congregation of St. Luke's joined in the Morning Service. In the evening we returned to St. Stephen's, where the Bishop held his annual Confirmation for his Parish of St. Luke's. The church was crowded, and the services were deeply interesting. The number confirmed was sixteen. You can see at once under what great disadvantages the work of St. Luke's Parish is now done, with no fixed place of worship—with the services held at unusual hours, and with the necessary absence of anything like a home-feeling, on the part of the people, as to the places wherein they are assembled. And yet, by the diligent labors of the Clergy, the congregation has been kept together, and parish work carried on with a good measure of success; not a little of which is owing to the zeal and perseverance of the Rev. C. W. Hayes, the Bishop's Chaplain and assistant in the Parish.

The next morning (Monday) I went to Morning Prayer, at nine, in the Cathedral. The service was held in what will hereafter be the library of the Cathedral—a small room appended to the main building. The Cathedral, when completed, will be an imposing edifice—simple, massive, and every way adapted to its purposes, as the Bishop's church, the central place of the Church work of the city and the Diocese. To those who know Bishop Neely, it is not necessary to say that his Cathedral is not for ornament, but for use. It means work, not play. It will be a reality. With its daily services, its frequent Holy Communions, its varied appliances for the edification of the congregation gathered within its walls; its outgoings for the benefit of the neglected masses around, designed to bring them under the blessed influence of the Gospel in the Church of Christ; its corps of Clergymen and lay helpers, the aids of the Bishop as the chief Missionary and Pastor of the city and Diocese; its gatherings of the Clergy and laity around their spiritual head, for conference and prayer touching the work of the Master, committed to them; and with all the other high purposes which it will subserve, it must be a great blessing to the Diocese—a perennial fountain of life and energy. To finish the building so far that it can be occupied for Divine Service, and to enter it, free from debt, is the anxious desire of the Bishop. To accomplish this, he has labored most assiduously; and he has been seconded most zealously by the members of the Cathedral congregation. But, of course, they cannot, with all the other demands on their resources, raise all the money necessary for the erection of the building. Hence the Bishop is compelled to look to others—to look

abroad for aid. And to Churchmen who wish to see a Diocese—as yet small in numbers, and of little strength compared with others, and compared with what it may be expected that it will become—speedily placed upon a sure foundation; its Bishop occupying his true position as its living, energizing head—not only willing and ready, but able to accomplish his proper work as the chief Missionary—there can be presented no object more worthy of their liberal offerings than the Cathedral Fund of the Diocese of Maine.

I have a few words more to say about Church work in Portland; but must reserve them for my next letter.

MISSIONS TO THE DAKOTA INDIANS.

EIGHT years since, Bishop Whipple, of Minnesota, ordained the Rev. S. D. Hinman, then a mere stripling, and sent him forth with prayer and in faith to minister to the savage and warlike Dakota, or Sioux Indians, located in Western Minnesota. This young Minister was not only exposed to great peril from savages, when galled by grievous wrongs inflicted upon them by individuals and by the Government, but was also exposed to still greater hindrances from unfriendly politicians. The youthful Missionary took with him no weapon of carnal warfare, being consciously upheld by the Holy Ghost, and ably sustained by Bishop Whipple, the noble and fearless champion of the Indian; and he early learned that the Red-man never breaks faith with those whom he believes to be the true friends of his people. Carrying the Gospel message with untiring and self-denying zeal and with sympathizing love, he won the affectionate confidence and reverence of these children of the forest, and thus, under God, he prepared their hearts to realize and receive divine love as manifested in Jesus Christ.

Kindly visits were incessantly made from wigwam to wigwam, little bands of children were gathered into schools, and at the end of two years eighteen adults were sitting at the feet of Jesus, clothed and in their right mind. These converts, and the many since made, have been the steady allies of the whites, although this tribe has been driven, at the will of politicians, from place to place and from State to State, at times in a starving condition. The last post to which they were driven is on the Niobrara River, a branch of the Missouri, on the borders of Nebraska; and this move seems to have been providential, for the Government of the United States has recently pledged to them the land in perpetuity, and is now locating the wild Indian tribes in an adjoining Territory, with the avowed purpose of excluding white settlers, and forming a civilized and intelligent Indian State.

The Indians connected with this Christian Mission number fifteen hundred; all of them have renounced heathenism, with its badges of paint, feathers, blankets, scalping-knives and tomahawks, and are now living like other civilized men, building houses and cultivating the soil; the women are very industrious,

and the men are rapidly acquiring industrious habits, which will soon make them independent of all pecuniary aid from the Government. Two hundred of their children are regularly instructed in Sunday and day schools, and the adults derive great pleasure and profit from the regular Sunday services in their beautiful chapel, and from more social religious meetings during the week.

Bishop Clarkson, in whose Diocese this Mission is located, thus wrote, after visiting it in June last:—

“I really think that there is nothing in our day, on this continent, more interesting to visit than this Santee Indian Mission. It is impossible for a Christian man to spend a single day among the monuments and the results of this heroic Christian effort, without the profoundest emotions of gratitude, and the deepest feelings of wonder and of awe. * * * * *

Some of these redeemed and converted people brought me, on leaving, their ‘medicine bags’ and heathen charms, for which they had no longer use, and which they laid, as it were, as trophies at the foot of the Cross. They trusted now to another God, and gave themselves to the protection of One ‘who is mighty to save.’ Nearly all the oldest members of Mr. Hinman’s Indian congregation have been confirmed and are communicants—over two hundred and fifty out of a total population of one thousand souls. Think of that and contrast it with the statistics of any Christian community anywhere. I entreat those who love Christ’s Word, and who are interested in the melancholy condition of this pagan race, that is passing to a heathen grave within an arm’s length of our boasted Christianity, not to allow this Mission to be crippled for the want of means. * * * *

Mr. Hinman, with one Indian Deacon and two or three candidates for the Ministry now at his side, can very readily extend his operations almost indefinitely. It is his intention to have in his own house a kind of training school for native Clergy. To sustain all this glorious work, he needs constant and generous aid. In God’s name and for Christ’s sake let him have it freely; let him have also our ceaseless prayers, for a more truly missionary work never fell to the lot of any Minister of the Church. * * * *

Should the recommendation of the Indian Peace Commission be carried out by Congress, all the Indian tribes roaming through the North-west will be concentrated in one great Territory, north of Nebraska and west of Dakota. Schools and Missions will be established among them. If this plan should be consummated, our Church should send a Bishop there, with his Presbyters, Deacons, candidates, catechists and schools. It would be more than enough work for one Bishop, and it would be a work which, in the right hands, with God’s blessing, would produce great results in a little while. There would be at least one hundred thousand souls as tractable as children, and far more disposed to receive, gladly and gratefully, Christian teaching, than any other heathen on the globe. Nearly one-half of the communicants of our Church in this Jurisdiction now, are Indians, though the population of the whites is more than double that of the Indians within the bounds of Nebraska and Dakota. I hope that we shall have grace and faith to

take this step, and send into this great Indian nation, soon to be established, a Bishop who shall have the spiritual care of them."

This subject was brought before the Board of Missions at its recent Triennial Meeting by Bishop Whipple, in a most soul-stirring appeal for the poor Red-man, now that there seemed to be a little gleam of hope for him. After thorough discussion, the Board commended the subject warmly to the House of Bishops; and they, after due deliberation, adopted this proposed Indian Territory as a special Missionary Jurisdiction.

Bishop Clarkson was charged with the present supervision of Indian Missions in that region, as it is comprised in his present Missionary Jurisdiction; but it is designed to elect a Bishop who shall have sole charge of the work of the Church among these Indians, as soon as they shall be peaceably settled and Congress shall have acted definitely. Seventy-five thousand Indians are in this Territory, as appears by recent accounts; and our successful Missionary may truly say, with St. Paul, "a great door and effectual is opened unto me;" for the little river Niobrara alone separates his Mission from this new Territory, and several of the chiefs of the wild Indians have already visited the Mission, and are now pleading for similar advantages, that their tribes may be benefited by Christian civilization.

With such a providential opening, and with such urgency by the Board of Missions, the Domestic Committee were constrained to make the following movement, although temporarily hampered by an empty treasury, and by urgent appeals to aid the blacks at the South and the white pioneer settlers in the far West.

Extracts from Minutes of a Meeting of the Domestic Committee of the Board of Missions, held at the Mission Rooms in New York, November 10th, 1868.

"The Secretary and General Agent called attention to the action of the General Convention, at its recent session, in establishing an Indian Missionary Jurisdiction within the limits of Dakota, in the proposed Territory of Cheyenne, and to the fact that provisional charge of the work in this Jurisdiction had been assigned to the Rt. Rev. the Bishop of Nebraska and Dakota.

"He also stated that Mr. William Welsh, of Philadelphia, had kindly volunteered to take charge of the organization of auxiliary associations to aid the Domestic Committee in procuring means to sustain and extend our missionary work among the Indians in the West, which has hitherto been without the formal recognition of the Church, though for some years conducted, on a limited scale, with most gratifying results, by individual zeal and enterprise.

"Whereupon, after due deliberation, on motion, it was

"*Resolved*, That this Committee will at once assume the charge of this work, and will steadily prosecute it, as opportunities may be presented and as men and means may be offered.

"It was also

"*Resolved*, That the thanks of this Committee be tendered to Mr. William Welsh, for his offer of aid as before stated."

A. T. TWING, *Secretary and General Agent.*

To carry out the design of the Domestic Committee, Mr. Welsh has, with the approval and pledged co-operation of Bishop Clarkson and the Rev. Mr. Hinman, selected Philadelphia as the head-quarters of auxiliary associations of ladies, to be formed throughout the several Dioceses, in aid of the Indian Missions of our Church. Five ladies are associated with him to collect and diffuse detailed information about the Mission and its special needs, and also to receive and transmit all money, clothing and other materials that may be given.

It is of great importance to the successful and economical prosecution of Indian Missions that all ladies that are willing to aid, by disseminating information, making garments, obtaining contributions of material for clothing, books, medicines or money, should correspond with the central agency, and as far as practicable form auxiliary associations.

Mr. Welsh will transmit to the Treasurer of the Domestic Committee all money given for salaries and other expenses of the Mission which are assumed by the Board of Missions, and he will disburse other funds under the direction of Bishop Clarkson, and in accordance with the design of special contributors.

More than three-fourths of the support of the Indian Missions, under the Rev. Mr. Hinman, have been hitherto received through the agency of a few zealous women, as the Church has until now been unwilling to assume the charge of the Mission. As women never faltered in aiding this Mission to Redmen, even during periods of the deepest gloom and uncertainty, they will, beyond doubt, gladly and liberally sustain them, now that the day has dawned and the future is radiant with hope.

Bishop Williams, of Connecticut, kindly offered to aid in promoting the formation of auxiliaries in his Diocese; and other Bishops and Rectors will beyond doubt manifest a like practical sympathy with the Indian, when they learn that the Domestic Committee looks to such organizations to enable it to maintain its Indian Missions.

An organization has just been effected in Philadelphia, comprising two ladies from each of the city parishes, and these delegates from each church will, as far as may be, form parochial auxiliaries, with the concurrence of the Rector.

It is hoped that a special prayer for Indian Missions will be used on Thursdays by all the friends of the Indian, and also at each meeting of auxiliary associations and committees.

Specific information can be had by addressing,

WILLIAM WELSH,
PHILADELPHIA, *Advent*, 1868. No. 1122 Spruce Street, Philadelphia.

We cordially approve the foregoing statement.

ROBERT H. CLARKSON,
Missionary Bishop of Nebraska and Dakota.
A. T. TWING,
Secretary and General Agent.

REPORT OF A SPECIAL COMMITTEE OF THE BOARD OF
MISSIONS ON THE FINANCES OF THE DOMESTIC COM-
MITTEE.

October, 1868.

IN regard to the finances of the Domestic Committee, this Committee beg to state that the amount received from all sources for the three years ending 1st October, 1862, was \$147,417.44; for the same period, ending October 1st, 1865, was \$176,553.88; and for the three years ending October 1st, 1868, was \$302,825.51.

This very gratifying increase during the last three years is, in the opinion of your Committee, fairly attributable to the indomitable energy of the able Secretary of the Domestic Committee, in his efforts to disturb the apathy of the Church and arouse it to a sense of its duty on this subject. It is cause for regret and mortification that these efforts have not been more successful.

The field of operations has been enlarging with a rapidity which, in view of the lethargy of the Church, is appalling.

The Domestic Committee has a *foreign field* committed to it within the borders of our own land, the magnitude of which awakens concern, and ought to incite us to instant and earnest action. China comes to us on the Pacific coast, and is approaching on the slopes of the Rocky Mountains; Africa is in our Southern Dioceses.

Your Committee are informed by a member of the Executive Committee of the American Colonization Society, that, at this moment, that Society has upon its files applications from three thousand colored people of the Southern States for transportation to Africa.

It has been flippantly said that it was useless to try to substitute Christian temples for the *Joss house*, and the doctrines of the Cross for the traditions of Confucius, in California; but if this can be done in China, why not here where means and appliances are so much more ample? And may it not be a part of the plan of an all-wise Providence that we should send the Gospel to China and to Africa, through the instrumentality of the immigrants from the one country and the emigrants to the other? thus supplementing the labors of our Missionaries to those countries.

And then we have the Red-man in the plains of the West, whose condition and wants have at last been so brought home to the knowledge and conscience of this Board, that, however we may differ as to the means to be adopted, we cannot shake off the responsibility which rests upon the Church to attempt something for their relief; while the population migrating from the older States to the newly formed Territories west of the Mississippi, the large additions by immigration of a class of people to whom a pure Gospel is equally necessary, and the destitute places in our Southern Dioceses, alone constitute a claim exhaustive of the present means of the Board.

All these *combined*, demand of us that we should ponder the subject care

fully, earnestly, prayerfully, and with a determination to seek, and if possible, with the blessing of God, to find, a plan which shall relieve the Board from its present embarrassment, enable it greatly to enlarge its operations, and prevent the recurrence of an announcement so humiliating to the Church as that of our Secretary in his late report, namely: that, in this Church, with 200,000 communicants, and as many occasional contributors who are not communicants, possessing a large share of the wealth of the country, we have received in the last year, from all sources and by all appliances, for our Domestic Missions, the sum of \$117,617.36, of which only \$88,540.66 were regular contributions, being only about 44 cents to each communicant; and that we close the year in debt upwards of \$25,000 to the noble men who have sacrificed all worldly advancement for the cause of the blessed Redeemer.

Some persons, in view of the apparent indifference of the Church respecting the missionary work, have said it was in a state of *dry rot*. This is a very harsh and cruel saying, and as untrue as it is harsh. *Dry rot* cannot be cured. When it takes place, the edifice is beyond hope. Such is not the state of the Church. We all know that in many parts of it there is a glowing missionary zeal displaying itself in manifold good deeds, while in all its borders there is sufficient vitality to warrant the hope of vigorous health, if the proper remedy can be found. We are in peril, but not *in extremis*.

Where shall the remedy be found? We have sought it in special agencies—godly men sent out to the Churches; but we have not found it here; and why? Simply because it is physically impossible for the number of agents this Board could afford to employ to reach the 2,500 parishes in this country. The cause can only be presented by an agent, with any probability of reaching the ears of the people, on Sunday; and even then a large part of every congregation being absent on journeys, from sickness or other causes, he may fail to reach the very person he most desires to impress with the importance of his errand. There being only fifty-two such opportunities in a year, it is plain that no reliance can be placed on this method.

We have sought it in earnest appeals through THE SPIRIT OF MISSIONS; but when our Secretary tells us that he has sent this periodical, with its burning words, to *six hundred* Rectors of parishes, from whom no response has been heard, not even so much as the trifling cost of the paper on which it was printed, we must acknowledge that we have *in part* failed *here* also.

What then shall we do? This is a momentous question, upon the right decision of which, under God, depends in a good degree the success of our future efforts. It is a *practical* question, to which your Committee have brought their past experience of many years in diocesan work, their deliberate reflection and earnest prayers. Viewed from your Committee's standpoint, that which seems to them desirable and wise, may for various reasons appear to others impracticable. They can only reply that they will recommend nothing which they do not *know*, in their respective spheres of local work, to have been productive of the best results.

Your Committee respectfully suggest that one reason why we do not reach the hearts and the purses of the people, is the lack of *systematic parochial effort*; and the reasons why this parochial effort is not systematically made, is in many cases the reluctance of the Clergy to teach their people frequently, by sermons, by circulating religious intelligence, especially through that unequalled paper, THE SPIRIT OF MISSIONS; by conversation, by regular collections, and if need be by parochial auxiliary organism, the necessities of the Church and the blessedness of giving.

In some Dioceses the canons require that monthly collections be made for Missions. It has come to the knowledge of your Committee that where this rule has been faithfully observed, the most satisfactory results have followed. In one small Parish, where the plan of *pledges* for contributions weekly has been adopted, the collections for Missions the past year was at the rate of twenty-seven dollars for each communicant; and this was a poor Parish as compared with others around it. Some of these pledges were for one cent a week.

By either of these modes the people became *habituated* to giving for Missions, and in accordance with a well-known principle of our nature, having thus committed themselves, they are ready for all kindred work.

In the opinion of your Committee it is an indisputable fact, that whenever the Rector of a Parish enters heartily and systematically into the work of Missions, his people will gladly follow him, however coldly they may at first receive his godly counsel on the subject, and however they may at first undervalue the cause and under-estimate their own responsibility.

It is understood that in the Church of Rome, every person, rich and poor, is *compelled* to contribute at stated periods, upon pain of refusal of the offices of the Church. We see what vast sums are obtained in this way from a comparatively poor people. They do not complain of this heavy taxation—for such it is to many of them—and the reason is that they have *been educated* to think it necessary for the salvation of souls. Oh, that we could catch their zeal—their undoubting faith!

The Protestant Episcopal Church cannot be content to ignore the demands upon her utmost energies. Never were these demands so great, so imperative as at this time. And this is also her *opportunity*.

For the reasons thus set forth, your Committee have embodied in the accompanying resolutions, and now respectfully present for your consideration, their proposal to invoke the Bishops of the Church to lend their aid, in organizing a plan for systematic and frequent appeals to the people, and for a special collection to meet the present exigency. They do not expect, under existing circumstances, large contributions from their brethren in the Southern Dioceses, who formerly were so distinguished for their missionary zeal and great beneficence; but they doubt not that good results will follow the smallest contributions, according to their ability, from Parishes in the South and in the North, which, “having little, do their diligence to give gladly of that little;” and

among these results may be reckoned the strengthening of those cords of love which bind us together as one body in Christ Jesus, and the ultimate recognition by every member of Christ's flock, of the obligation to extend to the destitute the blessings we so freely enjoy, and the imparting of that Gospel which brought our ancestors from heathenism to Christianity, and ourselves to the hope of a glorious immortality.

The Committee recommend the adoption of the following resolutions:—

Resolved, That each of the Right Reverend the Bishops of this Church, be respectfully requested to address a Pastoral letter to his parochial Ministers, enjoining upon them the duty of adopting and acting upon some plan of systematic effort, in behalf of the cause of Missions; and that the Bishops be requested to make a special appeal in each of their Dioceses, for a collection, on some Sunday in Advent, of the present year, with a view to the relief of the treasury from its present embarrassments.

Resolved, That this Board recommend to the Parishes in this Church, to organize, under guidance of their Rectors, Auxiliary Committees, to disseminate information, collect funds, and render such other aid as may be needful to awaken a missionary spirit therein, and supply the needs of the treasury.

Resolved, That in every Diocese, the members of the Board of Missions, resident therein, shall constitute a Committee (subject to the approval of the Bishops thereof), charged with promoting the interest of the Board in said Diocese, especially in raising money; and that the several Executive Committees of this Board be requested to correspond with such Diocesan Committees in respect to their work.

SYSTEMATIC BENEFICENCE.

No. 1.

THE necessity of a liberal and regular supply of money to carry on the missionary work of the Church, is too obvious to need a word of argument. If the Church of Christ is to present the ministrations of the Gospel to all men, then those who have received it must provide messengers to carry them to others, and must furnish money to support them and to procure the helps which are needful to make their witness effective. And, as her children go out from her more established and prosperous congregations to seek new homes, she ought to send with them shepherds who can keep them in the fold, and can gather others not of this fold, "that there may be one fold and one Shepherd."

Two influences, or classes of motive, are wont to be resorted to, to awaken an interest in this matter. Appeals are made frequently and earnestly, and very properly too, to the feelings and the sympathies of Christian men, with the aim of enlisting their interest in some particular class of work. This is all well, if this be not the only dependence. But too often this interest, though

strong, lacks the support of an intelligent apprehension of duty ; in that case it is fluctuating, uncertain and untrustworthy, and never can insure those perennial and increasing supplies which the constant increase of the work demands. Summer showers are bright, beautiful and refreshing, but they cannot supply the place of the flowing stream, fed from the springs deep hidden in the earth, spreading verdure wherever it flows, providing food and drink for man and beast.

The work of the Church in all its forms needs sure and steady supplies, coming unsought, flowing freely wherever a channel is opened, and "blessing him who gives and him who takes."

Such supplies can only come from the operation of the *second* of the influences above referred to—a *clear, intelligent apprehension of duty*, quickened and enlivened by a sense of love to God and man, and prompting Christian men to bestow of their goods, for the Lord's work, in such proportions, at such times, and to such persons as the Divine Constitution hath appointed. The questions must be fairly asked, *How much, when, to whom* ought I to give of my earthly substance for the Lord's cause? These questions must be calmly considered and honestly answered by the members of Christ's Church at the present day, would we hope to see her ever begin to do what she ought to do to sustain the institutions and spread the blessings of Christ's holy Gospel. Christian men must stop asking what they can *afford* to do ; they must not wait for persuasions to draw or wring from them a *partial* gift ; but they must find out the rule to live by in this matter, and when that rule is understood and accepted, we may hope to see some approach to what should be done for God's cause.

It is proposed in a few papers to present to the readers of THE SPIRIT OF MISSIONS some facts and arguments which, by God's help, may lead all, both clerical and lay, to decide more clearly upon their individual duty in reference to this matter.

But before we begin to resume these points in detail, we wish to direct attention to the important bearing of this money question on the spiritual interests of all Christians. It is too apt to be regarded merely as a business matter, or, at the most, a matter of feeling, where decision is left to every one's choice. It is too apt to be forgotten, that the disposal we make of our worldly substance affects even more directly our spiritual than our temporal welfare. If there be a duty in this matter, then, not to discharge that duty is to commit a sin, and every sin committed and not repented of, brings loss and sorrow to the soul ; so, here too, neglect brings great spiritual evil. If men withhold what they ought to expend for the good of their fellow-men and for the honor of God, they are "verily guilty," as regards their fellows from whom they keep back the food, bodily and spiritual, which they ought to furnish. They rob God of what He claims, and thus greatly dishonor Him ; and they bring on themselves a deep spiritual blight, which will extend through their whole being and render any true and high service an utter impossibility.

For, just as soon as one takes any act, or class of actions, from the control and direction of God's will, by so doing he puts himself in a state of opposition to God, incurs His displeasure, grieves His Spirit, and exposes himself to spiritual death. God's law reaches all the actions of our lives. Although the Scriptures are books of principles rather than specific rules, yet they contain not only numerous statements of principle, which bring our minutest actions under the view and control of Divine authority, but many specific directions upon this very subject. In the brief notes of the Patriarchs; in the history of the Jewish people, as contained in the books of Moses and in the Prophecies; in the annals of the early Church, and in the writings of the Apostles of our Lord, are manifold allusions, intimations and precepts which show most conclusively that God does regard the use we make of worldly substance as a question of duty, and that He has not left it to us to say whether we choose or no to return to Him a portion of what He has given us.

There is indeed a strange sensitiveness among men, especially rich men, on this subject. They are willing to listen to generalities, and even enjoy the eloquence of earnest appeals to feeling, but when an attempt is made to enforce liberality as a duty, or to fix a rule of general application, they are too much disposed to regard it as an unwarrantable dictation on the part of their religious teachers. As they feel that they have gotten wealth by their wisdom, so they may spend it at their discretion; and while noble responses are often made to appeals to feeling, men are not willing to be told and do not readily admit that a specific obligation rests upon them, the failure to discharge which is ruinous to their souls.

This unwillingness to be held to a strict account for the use of money, is the more remarkable, because those among whom it is chiefly found, owe their prosperity in a great measure to a strict enforcement of the principle as between themselves and their fellow-men. They who have been wont to render to their employers and to demand from their dependents the strictest account, even to a cent, in dispensing of funds intrusted to them, ought surely to recognize the obligation of rendering a similar account to the Great Author of all good, of the disposition they have made of the money of which, by His favor, they are made the possessors and dispensers.

We are convinced, then, that a hearty and general acceptance of the truth is not only needful to insure certainty and fullness in the contributions of the Church, but it is also of primary importance that the consciences of men may be cleared from a vast load that now lies upon them, and that they may be prepared for a coming judgment. The guilt of the Church, in keeping back from the Lord and from the poor a large part of what is their due, is written as with the point of a diamond on the books of Divine judgment, and can only be erased by deep and hearty repentance. The accusation is constantly rising against us into the ears of the Lord of Hosts, that we have not done and are not doing what we ought to do in respect of bestowing our substance for the Lord's cause, and calls loudly on us to consider our duty and amend our

ways. The present low standard of Christian living is in a great measure due to the wide-spread denial of obligation in this matter, and therefore not only for the sake of the work in which the Boards of the Church are more specifically engaged, but also for the general, spiritual welfare of Christian men, we earnestly entreat our readers to give their deepest consideration to the subject, and to join us in the attempt to raise the whole matter of beneficent contributions to the high position of a duty to God, whose neglect is a sin, but whose faithful performance is assured of the highest rewards. * R. *

A LIFE INSURANCE FOR THE CLERGY.

THE salaries of the great body of the Clergy, even when graduated to the most frugal and economical scale, are inadequate to meet their expenses; consequently, to make any provision for their families, against a day when they shall be removed from them, is something impossible, unless they give a portion of their time to mere secular employment, or secure an insurance on their lives in some of the many companies which now besiege the public with their proposals.

The objection to all the secular institutions for this purpose is the very serious one, that the premium necessary to secure even a moderate provision is a tax that but a few salaries can bear, and this is specially the case with those who are advanced in life, whose expenses often increase as their ability to meet them is on the wane.

And, besides this, there is another objection which weighs with almost solemn force upon the minds of many of the Clergy, which they would hardly ever speak of, but which, nevertheless, is so serious that in most cases it would determine their action, and that is, that to resort to one of the great worldly companies to insure their lives, while those lives are devoted to the service of God, would be a kind of distrust of that Divine Providence which holds in special charge the widow and the fatherless children. The faithful servant of God labors in faith, but feels, nevertheless, that faith, unless it produces every possible *effort* to secure that which it trusts in God for, will prove a delusive confidence; and hence many a devoted Clergyman labors with an anxiety which is the companion of every day, and dies with no certainty that what has been to himself a constant source of apprehension will not be the inheritance of his widow and his children.

These considerations of themselves have induced some of the most thoughtful of the Clergy to set about devising some scheme which would afford a measurable relief for this acknowledged source of apprehension and unavoidable foreboding. Nor, while they have been laboring to this end, have they been unmindful of another want of equal magnitude with those alluded to, and which is rather growing than diminishing as the numbers of the Clergy increase, and they become separated from each other over the vast extent of our common

country. What is referred to is a deficiency of the feeling of a common and *actual brotherhood* among these Ministers at the same altar. The Clergy of the Church, more than any other body, of equal numbers, in this country, are men at once of culture and of that refined delicacy of feeling that prevents them even from approaching each other when not personally acquainted, lest, perchance, their action should be misinterpreted; and so it comes about that many warm-hearted men labor in isolation who might have their strength, their efficiency and their comfort duplicated, were there some instrumentality in existence that would be perpetually drawing out of each heart a material response to some sorrow on the part of a brother, with the certainty, at the same time, that should the same or a like sorrow assail him, a thousand hearts would at once and spontaneously throb in responsive and material sympathy to meet and alleviate it.

Now the scheme devised, and which is commended to the attention of the whole body of the Clergy, is entitled "THE CLERGYMAN'S MUTUAL INSURANCE LEAGUE." This League, in binding those who become members of it into an association for mutual benevolence and protection, it is thought, will to a great degree meet the ends it was designed to answer. This will become apparent upon considering its provisions.

It provides that any Clergyman, of any age, without any regard whatever to any exposures to sickness or dangers to which his circumstances may make him liable, may become a member by the payment of the initiatory fee of two dollars (\$2.00).

It also provides that, upon the decease of any member, each member shall, within the period of forty days, remit to the treasurer the sum of two dollars (\$2.00), which sum entire shall at once be paid to those in whose favor the certificate of the deceased was issued.

Now in order to get a clear conception how this scheme will work to secure all the ends anticipated from it, suppose the League numbers one thousand members. Upon the death of any one, \$2,000 is immediately paid to the Treasurer, to be transmitted to those whom he designated for it in his application for membership. And, as it is computed by experts who have given the subject a thorough investigation, and by the experience of some similar institutions formed within a few years, that not more than ten deaths occur in a thousand of men in health, an annual payment of \$20 secures one's family at his decease \$2,000.

Now suppose forty years to elapse, after one becomes a member, before the period arrives when the benefit shall accrue to his family; in that long space he will have paid, in premiums, \$800; but this \$800 will draw after it \$2,000. And not only that, but the \$800 (every farthing of it) will have gone to the relief of not less than four hundred widows and children of fellow-soldiers in the great army who have fallen at their posts; and with this \$800, nine hundred and ninety-nine others have contributed at the same time with him, each just as much more, making, within the space of time supposed, a pro-

vision of not less than \$800,000 to the widows and orphan children of deceased Clergymen, for whom the Church, in her corporate capacity, has no relief whatever.

This scheme is thus freed entirely from the selfish elements that enter into all secular companies of insurance. The premiums are not paid to the company, from which a provision is made for a marble palace in which to do business, for munificent salaries to officers, for liberal commissions to agents, who present their attractive exhibits to the public; but paid whole, entire, through the treasurer, immediately to the beneficiary. And not only is this the case, but every one who pays is the brother of the one who dies, and the one who dies knows that a thousand brothers who live will pay their tribute of material sympathy to the widow and the children who survive him.

It is thus demonstrated that the payment of the \$2.00 on the decease of a member is not only the fulfillment of a pledge, but an act of that sacred kindness which secures the advantage referred to in the Divine declaration, "*Give, and it shall be given unto you.*"

The plan thus sketched is at once beneficial, economical and safe. The *benefits* are apparent. It is *economical*, in that it has no expensive machinery and not one salaried officer. It is *safe*, because its sole treasury is the good faith and Christian honor of its members, which is never drawn upon except when a member dies, and then only for the exact amount which the pledge calls for.

This whole scheme is so thoughtful, so simple, so safe, so fraught with benevolence and with the very essence of sacred brotherhood, that it is confidently anticipated that the Clergy generally—even those who may not be anxious about its benefits for themselves—will embrace it, and foster it as an instrumentality which meets and measurably supplies some of the wants that weigh heaviest upon a class of men who will always suffer sooner than proclaim their necessities.

Information concerning the institution can be obtained on application to the Rev. WM. N. DUNNELL, Rector of Trinity Church, Red Bank, N. J., *Treasurer*; or to the Rev. F. C. PUTNAM, Rector of St. Paul's Church, Bergen, N. J., *President*; either of whom will promptly answer any questions that may be asked.



MISSIONS TO THE COLORED PEOPLE OF THE SOUTH.

MR. EDITOR:—Rejoicing as I do at the recent action of the General Convention and Board of Missions, assigning missionary operations among the colored people of the South as a specialty to your Committee, I gladly comply with my promise to send you an article (or, if you desire it, a series of articles) on the subject, for THE SPIRIT OF MISSIONS. And, first: Numerically, the colored people present a vast field of missionary labor to your Committee. Four hun-

dred thousand of native Africans, brought to our shores, have multiplied into four millions—four millions of souls for whom Christ died, rose again, and now lives to intercede!—four millions of souls to whom He has commanded His Church and people to preach “the glorious Gospel of the Blessed God!” For one of these souls a whole world would be a poor exchange. How awful the guilt which must be ours as a Church, if, without an effort, great, earnest and commensurate with the issues involved, these four millions be allowed to perish! Of this generation a few are native Africans—by far the larger part Africans at only one or two removes. To very many the Gospel has (*e. g.*, in South Carolina) been faithfully preached for over thirty years. But when we remember their dependent condition in the past; when we remember that very few can even read the Scriptures for themselves, and that they have no educated Clergy of their own race to minister to them in spiritual things, it becomes perfectly evident that this entire generation of four millions of souls are, and must continue to be, a missionary field to their white brethren of the Northern and Southern Churches in these United States, and especially to our own happily re-united Church.

Again: Of all the missionary fields open to our Church, this among the colored people of the South is the *most accessible*. No ocean wastes, no desert leagues, have to be traversed in reaching it. The work is at our very doors. We have only to “lift up our eyes and look on the fields, white already to harvest.” From any point of the North, or of the South, they can be reached at a trifling cost of time and means. *When* reached, the Missionary in *this* field is not an exile from home, country, relatives and friends—not isolated from the associations and the countless other advantages for himself and his, of a civilized and Christian land—not cut off from the privileges of Christian fellowship and refined society. Many, therefore, may enter this field of ministerial labor, who would be deterred by domestic considerations from entering a purely foreign one.

Again: The climate in which the Missionary is called to labor is far less deleterious and deadly to whites than that of many foreign lands, and especially of Africa. “Ethiopia here stretches out her hands unto God,” beyond the confines of Ethiopia’s deadly clime. “The sons and daughters of the Lord” can go to her succor without encountering her scorching sun, or inhaling her pestilential atmosphere. Healthy sites, already inhabited by our own race, can be, have been, found scattered over the entire area of our Southern land, where the Missionary and his family can reside in health and comfort, and yet be sufficiently near for all practical purposes (even in the sickly months of summer) to his field of labor. Not one, but many, Paynes have lived, are still living, and may yet live to serve the Master and His cause to a ripe old age. At such sites the Mission school and the band of co-laborers required may be found already acclimated, or may be gathered and become acclimated, without incurring the fearful peril to health, to energy, and to life itself, which many have been found to brave on the shores of Africa, and *under* which so many, to the Church’s

grief and loss, have sunk to a martyr's early grave. Again, Mr. Editor, the Church's work is not impeded in this field by the curse of Babel. No obstacle is here in the confusion of tongues. No miraculous gift, not even extraordinary talent for the acquisition of languages, is here required. Weary years of waiting to acquire the language have not to be passed. No words to be coined, and that in uncertainty and doubt, to express the Christian thought. These are not people of a strange, but of our own language; much valuable time has not here to be consumed before the Missionary can even open his lips to tell the glad tidings of a Saviour's love. Years have not to roll away before these heathen can hear, aye, and read, "every man in his own tongue," the wonderful story of redemption and salvation. Not an hour is lost in the arduous work of translating the Scriptures of Truth. The mighty agency of the Press can be at once brought into requisition, and our own venerable King James' Bible be at once put into their hands, as they are taught to search the Scriptures and in them find eternal life.

Not only the language, but the customs and habits, of these partial heathen are already known. They have not to be learned, as in purely heathen lands and tribes, slowly and with difficulty, and often with peril. Some peculiarities doubtless distinguish this race from whites, but they are such as ordinary intelligence and a comparatively brief experience will enable the Missionary to learn. These customs and habits have been greatly and favorably modified by contact and intercourse (in many instances for generations) with a civilized and Christian, and in many respects a superior race. A vast preparatory work has thus been accomplished among these heathen. Compare the condition of those least elevated among us with the least barbarous and degraded of their native Africa. Low as their social, intellectual and moral status is with us, it is immeasurably higher than that of their ancestors. Their progress toward civilization and Christianity may strike us as small when compared with that of the whites. But how many generations did it take to make a civilized and enlightened Christian of the Caucasian and even the Saxon? In the past, the colored people of the South have been under the silently, but surely civilizing influence, not of a little band of Missionaries, but of whole communities of Christian men and women of high social and intellectual culture. Daily, almost hourly, they have thus been, unconsciously to themselves, but very perceptibly to others, elevated. The results appear in their present status, not as compared with that of Christian whites, but of native heathen Africans. In one respect alone is this effect marked and salutary, and of vast moment to future Missionary operations for their benefit. Instead of roving savages—hard to fix and locate, or induce to engage in any settled occupation or mode of life, these people are already gathered into communities, are already engaged in fixed industrial pursuits, and are already brought under the wholesome restraints of social organization and law. How exultantly do Foreign Missionaries report the segregation and formation into towns and villages of untutored savages!—villages in which they can be trained in civilized habits and pursuits. What renewed hopes of success does

it inspire when, Sunday after Sunday, day after day, the *same* individuals can be approached, assembled and preached to—when to the preaching of the Word there can be superadded the daily school, and the pastoral care and visitation of the Missionary and his co-laborers. All these, and numberless other advantages of an advanced state of Missionary operations, do the colored people of the South present—not in a few scattered, favored localities only, but throughout the length and breadth of our Southern land.

Not, Mr. Editor, that all difficulties are removed to the progress of the Gospel among them; but only to the *preaching* of that Gospel—not that among them the old Adam and Satan, the arch-foe, do not still hold sway. Here as elsewhere, the old Adam, with his many evil inventions, proves oftentimes too strong to be relaxed even under your stirring appeals and those of your brethren. But let the Church consider the numerical extent, the acceptability, in point of position, of climate, of language, of habits and customs, of the colored people of the South, compared, or rather contrasted, with that of any other missionary field of the North or the South, or the East or the West, of our own or of other lands, and I greatly mistake if they will not see in them one of the most glorious and inviting spheres of missionary enterprise and benevolence ever opened, and specially committed to any branch of the Church Catholic, since the days of the twelve Apostles of our common Lord. In this number I give the bare outlines of the field. In future numbers, I hope to fill that outline, and to show that to *us*, as a Church, its occupation is specially intrusted by the clearest Providential indications and leadings.

J. S. H.



DR. LITTLEJOHN'S ADDRESS.

In what I shall say this evening, I shall speak as the representative of the Domestic Committee, which, as you know, is charged by the Board of Missions with the supervision of the entire home field. The election of my Rev. brother to the Missionary Bishopric of Oregon, was accepted by the Committee with sincere joy. The universal testimony as to his eminent fitness for the work was hailed as in itself a pledge of future success. It was felt that the Church would come promptly and generously to the support of one of whom all so thoroughly approved. Character is a great force anywhere, but especially in missions; and the Committee have learned by experience to value it, in this relation, as, under God, a governing power. Character is the one supreme ground of confidence in all great movements of the Church. It is the magnet which attracts sympathy, creates hope and wins co-operation. Faith in the Church's work may rest on other grounds, but it is wonderfully strengthened when conscious of being supported by a marked aptitude of means to ends. Let us accept then with joy the vantage-ground thus secured for us in pushing on this particular mission. Let us accept all the hope and strength afforded by the general conviction that the Church has made a wise choice, and that she is

about to send forth to that distant field one who has given full proof of his ministry, and who will enter upon his great task with the temper, the grace and the faculty of a workman that needeth not to be ashamed. There may be danger of exaggeration in speaking of the importance of some of our Church movements, but there is no such danger in this case. In alluding to this view I shall not cite facts already familiar. I shall not call your attention to statistics as to square miles, as to population, as to geographical position, or as to already developed natural resources. Every one knows where Oregon and Washington are on the map. Every one knows that the former has already risen to the dignity of a State in the Federal Union; and every one believes that the beginnings have already been made toward the life and influence of a great industrial and political power. Some of you, no doubt, regard our brother as going forth to the ends of the earth, to a vast solitude, to a region over which rolls no wave from our own ripe and busy life, and which feels little more than the spent ripples of this great sea of activity that swells around us. We may feel in this way as Christians, as Churchmen, if you choose to be so far behind the age. But I tell you this is not the view of men of the world, men of trade, men of capital, men of political forethought, who are trained to watch the march of commerce, of civilization and empire. These men will tell you of hopes and plans and meditated enterprises which ought to set on fire with holy zeal the leaders, the master-builders, aye, the whole people of the Church of Christ. They will tell you in hurried speech and with kindling eye that this brother, whom some of us commiserate as going forth to dwell in untrodden wastes, will not become an old man before he will see the vast Pacific slope, stretching from the northern boundary of Oregon to the Gulf of California, alive with busy millions, and looming up to the eye of Europe as the gigantic Western arm of that great Continental life of America, which is soon to flood with its energy and grasp with its enterprise the untold millions of Asia, now lying asleep in the cradle of the world's civilization. Yes, these men will tell you that the Pacific will one day be to all the governing interests of the future what the Atlantic is to the present—the grand highway of commerce, of culture, of science, of political power, and of the evangelizing hosts of the Cross. You may pity this man of God for the home he leaves, the tender ties he severs, and the present privations and difficulties which will throng around him; but remember that his is the hope, the courage, the inspiration of one who is traveling on the line of the world's future, and of the Church's triumph.

Such, briefly, is the man—such the field assigned him; but something more is to be done than to speak well of him, or to dilate upon the greatness and promise of his work. It is for us to see that he shall go from us with such reasonable equipment of men and means as he has a right to expect. It is for us to disavow by our actions the folly and the selfishness of sending him out to battle for us without weapons, without ammunition, without a commissariat. It is for us to rewrite, as it were, his commission on our hearts, on our alms, on our prayers. He ought not to leave these shores without at least \$20,000, and

double that sum, if possible. He should be enabled to establish at once an Associate Mission, with everything needed to its efficiency. He should have the means for planting one or more schools, and for commencing the education of a body of qualified Clergy on the ground where they are to work. Now, brethren, the Domestic Committee are ready to pledge for these purposes every dollar that they can command, without detriment to other work. But our situation, at this time, ought to be thoroughly understood. In spite of the most prudent management, in spite of the strenuous efforts made to replenish our treasury, in spite of the noble opportunities declined, we are to-day \$20,000 in debt. We are responsible to the Church for the direction and maintenance of the missionary work in more than thirty States and Territories of this country. And, as if our embarrassment and perplexity were not already enough, the recent General Convention, elected (as it was needful, that they should do) two Missionary Bishops—one for Oregon, the other for Nevada; while the Board of Missions placed us under instructions to organize a new and distinctively missionary work among the Freedmen of the South. We do not complain—we rejoice, rather—that God hath put it into the hearts of His people to rise to the level of these real emergencies. I mention these facts to show you that, whatever the desire of the Committee toward our brother, it is simply impossible for us to provide, at this time, the things needful to his success. And where can we go to plead his wants with such propriety as here?—here where he is best known; here where his character has ripened and his labors been spent; here among life-long and generous friends, who can appreciate what he sacrifices in himself and his family in obedience to the Church's call. You know the worth of the offering he has made—even himself. Is it too much to ask from you the means to make that offering effectual for its end? He gives his life. Is it too much that you should give of your abundance to render that life of double value to the cause of Christ? Arise and shine, I beseech you, in the light of that well-doing of which, as joint-heirs with Christ, you have been made capable. While you have time pass on once more from hand to hand, along the border line between the empires of life and death, the flaming torch of a Saviour's love. Kindle once more upon the high mountain of your faith the beacon fire which shall direct erring souls, amid the wilds of distant Oregon, to the fountain of God's saving health. Lay hold of the Cross (for the day is far spent, and for many of you the evening is at hand), and advance it some steps farther into the surrounding darkness of a world dead in trespasses and sins!

ANNUAL APPEAL OF THE DOMESTIC COMMITTEE.

ADVENT, 1868.

To the Bishops, other Clergy and Laity of the Protestant Episcopal Church :

FATHERS AND BRETHREN :—As your Agents, appointed to supervise and direct our Missionary Work in more than thirty of the States and Territories of this country, we are both embarrassed and encouraged in presenting to you this our ANNUAL APPEAL. There are two sufficient reasons for our embarrassment :

I. The pressure of a debt of nearly *twenty thousand dollars*. You have a right to know, and you shall know, how this debt was incurred. We have tried to be prudent and faithful servants. We have prayed for the guidance of the good Spirit of God. We have felt that the answer to our prayers might come in part, at least, in Providential openings and demands for work. These have been abundant and very significant in many parts of the land. More work was *pressed* upon us, during the past year, than we could do with the means which the Church supplied. We hoped that the requisite means to do all the work undertaken, would be provided. We could not know that our hopes would be disappointed. We dared not close our ears to what seemed to be the calls of God, to sustain those who were working for the salvation of souls. We made promises of help which could not be redeemed by the means placed at our disposal. To save our own credit, the credit of the Church, whose agents and servants we are, and, at the same time, as far as might be, to keep discomfort from the workers and disaster from the work, this debt was incurred.

Do we stand rightfully charged before God and His Church with reckless or improvident zeal in having undertaken too much work? *One hundred and fifteen thousand dollars*, not including specials, would have kept us clear of debt for the work of the past year, and an average contribution of one penny and a half a week from each communicant of our Church would have supplied this amount, and given us *twenty-seven thousand dollars* for the work of the present year. In view of these facts the Committee claim that they are not *guilty* in the matter of this indebtedness. But, though not guilty, they are seriously embarrassed, and earnestly ask for *immediate* relief.

II. A second reason for our embarrassment is to be found in the increasing disproportion between the work constantly urged upon us and the means placed at our disposal with which to accomplish it. In 1863, the receipts for the general work were a little more than *thirty-one thousand dollars*, and, during the past year, they were within a small fraction of *ninety thousand dollars*—nearly a threefold increase in five years. But within the same period there has been a greater proportionate increase of work presented to us—work that could not be declined without bringing reproach upon the Church. The Committee earnestly hope and pray that this disparity may not be continued. Not that the opportunities for work in strengthening and extending the Kingdom of Christ in this land may cease to increase ; not that the demands for it may seem to be

less clearly the calls of God in the future than in the past; but that the more generous offerings of the faithful may cause it wholly to disappear. It is a disparity which, considered in connection with our known ability and our professions, may well awaken suspicion in the minds of those who are not of this fold, as to the quality and measure of our love for Him who loved us and gave Himself for us, and tenderly and constantly loves us still. Let it at once, and forever, disappear.

Our reasons for encouragement are as follows:—

I. A broader diffusion of Missionary Information than ever before. We send out a monthly edition of more than *eleven thousand* copies of THE SPIRIT OF MISSIONS. This is a gain of eight thousand in less than three years, and to this gain is to be attributed, in large measure, the steady, though not very flattering, increase of the contributions to our work. The first fruits are coming in, and they give promise of a satisfactory harvest, only there is fear, and danger as well, that the day of a sufficient in-gathering will be too long postponed.

THE YOUNG CHRISTIAN SOLDIER, the Children's Missionary Paper, has now, at the end of its first year, a circulation of nearly *thirty thousand*. This four-winged little messenger, most cordially welcomed wherever it is known, is scattering Missionary Information quite broadly, and is lodging it in many thousands of young minds and hearts, where it finds a congenial soil, readily takes root, and produces beautiful and good fruit. The Children's Missionary Organization, not yet two years old, numbers nearly *forty thousand*. Forty thousand of the children of our Church learning, and many of them very eagerly, the first beautiful lessons of a Missionary Education—certainly, there is good and great reason for encouragement here!

II. In this relation it were a great mistake not thankfully to recognize the wisdom and efficiency of our Missionary Episcopate. Bishops LAY, CLARKSON, RANDALL and TUTTLE are doing a work which somewhat taxes, indeed, our present slender resources; but yet, in its reflex action, brings back fresh life and power to the Church heart, on whose life it lives. Earnest and successful Missionary Work is a great blessing to those who project and sustain it, as well as to those on whose behalf it is undertaken and prosecuted.

The General Convention, whose session has recently closed, elected two additional Missionary Bishops—one for Oregon and Washington Territory, the other for Nevada and Arizona. That action was wise. There is an urgent demand for Episcopal supervision and work in the Jurisdictions named. The Committee find encouragement in *every* wise and earnest forward movement, believing that the blessing of God will be vouchsafed to His people in proportion to their faith and zeal in promptly accepting *all* work, Providentially indicated.

III. Our chief reason for encouragement is the Missionary spirit that is now awakened in the Church. This spirit manifested itself most distinctly during the recent Meetings of the Board of Missions, in the interest shown by Clergy and Laity in all the discussions entered upon. In the course of three weeks,

more than sixty Missionary Meetings were held in the principal Churches of New York and its vicinity. The interest manifested in these Meetings was very marked, and it is hoped that the fresh Missionary zeal awakened at this Church centre will spread to all parts of the land, moving every child of the Church to a more earnest determination to aid us in our work, according to its rightful claims, and to the ability that God has conferred upon them.

The true Missionary spirit — the spirit that was in Christ Jesus, our Lord, when He went about on this earth, doing good—is the great need of the members of our Church. This spirit, ruling in all our hearts, would give us a blessed emancipation from the narrowing and debasing operations of the law of selfishness. Standing erect in the conscious dignity and power of those whom Christ makes free, we would soon cease to care over much for ourselves—cease altogether to care for matters of self-indulgence—and become earnestly mindful of the needs of others. The Bible doctrine of stewardship would become our study, and the practice of that doctrine the comely habit of our life. The number of our Missionaries would be rapidly augmented, and cheerful givers, whom God loveth, would supply abundant means to make them comfortable and strong in their work. As a Church, we possess in every required variety and degree the ability for the grandest Christian achievements, but, to an alarming extent, it is dormant. All that we need is the true Missionary spirit to awaken and direct it. Confronted in this land by work as rich in promise as God ever presented to a Christian people, we are potentially equal to it all, while, in reality, through lack of freely offered grace, we are weak; molehills become mountains to our hazy perceptions, and dishearten and appal us by their *unreal* proportions.

There are some reasons for the embarrassment by which we are hindered. Thank God! there are more for the encouragement, by which we are sustained.

INCREASE OF WORK.

I. The Board of Missions, at its recent session, instructed the Domestic Committee, after conference with the Bishops within whose Dioceses they shall labor, to appoint Missionaries to inquire into the condition of the Freedmen, formerly communicants of this Church, and to promote generally Missionary work among the colored people of the South; and also to encourage, in all suitable ways, the preparation of colored men for the Ministry, to serve among their own people. The Domestic Committee have determined to undertake this work, and to prosecute it on as broad a scale as the means contributed thereto will sustain. Information in their possession fully justifies them in expressing the belief that, at the present time, there is not a more needful or hopeful Missionary field on this globe than the one here indicated. Hundreds of thousands of these people, once under the restraints of the blessed Gospel, and comforted by its precious promises, are in imminent danger of relapsing into barbarism. Loving shepherds must be sent to tell these unfortunate disciples how they may escape from the danger to which they are exposed. They *must* be brought back into the fold from which they have wandered. Hundreds of thousands of

others, never yet disciples of Christ, must be told of His love for the weakest and most degraded of the race, and of His power to give them happiness here and complete salvation hereafter.

II. The Committee have also determined to assume at once the charge of our Missionary work among the Indians in the West, which has hitherto been without the formal recognition of the Church, though for several years conducted on a limited scale, with most gratifying results, by individual zeal and enterprise. It is time that most decided Christian action were taken on behalf of the feeble remnant of this people. They have suffered wrongs that cannot be told at the hands of a professedly Christian nation, and have been wickedly neglected by the Church of God. So far as may be, let amendment be made for these wrongs, and atonement for this neglect.

AMOUNT OF MONEY NEEDED FOR THE CURRENT YEAR.

The Committee ask for *two hundred thousand dollars*, and think this not a large amount to ask for so extended and important a work as that with which they are charged, and from a Church as large and wealthy as our own. We have, at least, two hundred thousand communicants, and we think it fair to assume that one-half of this number may be depended upon to aid us to some extent. An average contribution of five cents a week from each would give an aggregate of *two hundred and sixty thousand dollars*, or *sixty thousand dollars* more than we ask for. Besides communicants, there is at least an equal number of persons belonging to our congregations who may be supposed to be more or less interested in the strengthening and extension of the Church. *Two* cents a week from each of these, and the same from each of the one hundred thousand communicants to whom we have referred, would give us an aggregate of *two hundred and eight thousand dollars*, or *eight thousand dollars* more than we ask for.

Do we ask too much? Shall we fail in obtaining what we ask? If each of the two hundred thousand persons will consent to act as a special agent on our behalf, the good work will go forward without let or hindrance, and the blessing of Him in whose name and strength we work will be upon us and abide with us.

On behalf of the Committee,

A. T. TWING,

Sec. and Gen'l Agent.

 Copies of this Appeal, in any number, will be forwarded on application at 17 Bible House, New York.

MISSIONARY PRAYERS.

I. O most mighty God and merciful Father, who by Thy Son Jesus Christ didst give commandment to the blessed Apostles, that they should go into all the world, and preach the Gospel to every creature; give us, we beseech Thee,

a ready will to obey Thy word, and fill us with a hearty desire to make Thy way known upon earth, Thy saving health among all nations. Look with pity upon the heathen, that have not known Thee, and upon the multitudes in our own land that are scattered abroad as sheep having no shepherd. Bless our Domestic and Foreign Missionaries; preserve them from all dangers to which they may be exposed; from perils by land and perils by water; from the deadly pestilence; from the violence of the persecutor; from doubt and impatience; and from all the devices of the powers of darkness. Be with them in every trial and discouragement, and may Thy word, spoken by their mouth, have such success that it may never be spoken in vain. Regard with Thy favor and blessing every effort to increase the number of those who are ministers of Christ, and stewards of the mysteries of God. O Thou Lord of the harvest, hear our prayers and supplications, and send forth laborers into Thy harvest. Incline the hearts of the young to remember Thee, their Creator, in the days of their youth, and to give themselves to Thy service in the ministry of reconciliation. Raise up, we pray Thee, a great company of preachers, and prepare them by Thy grace for their high and holy calling; and grant that those who are in the divers orders of Thy Church, by their labor and ministry, may gather together a great flock in all the parts of the world; and so spread abroad Thy Gospel, that Thy Holy Name may be glorified, and Thy blessed Kingdom enlarged; through Jesus Christ our Lord, to whom, with Thee and the Holy Ghost, be all honor, dominion and power, world without end. Amen.

II. O Everlasting God, the God of Abraham, the God of Isaac, and the God of Jacob, we beseech Thee to look upon Thine ancient people, Israel, scattered abroad throughout the world, and to visit them with Thy salvation. Take away the veil from their hearts, and bring them to a knowledge of Jesus Christ as their Messiah, their Prince, and their Saviour; and so fetch them home, blessed Lord, to Thy flock, that they may be saved among the remnant of the true Israelites, and be made partakers of everlasting life; through the same Jesus Christ, Thy Son, who liveth and reigneth with Thee and the Holy Ghost, One God, world without end. Amen.

III. O Lord, who hast taught us that all our doings, without charity, are nothing worth, and that it is more blessed to give than to receive, pour into the hearts of all Thy people that most excellent gift of charity, and incline them to liberal offerings for the extension of Thy Church, and the salvation of mankind; and thus bringing forth the fruit of good works, may they by Thee be plenteously rewarded, and be made partakers of Thy heavenly treasure; through the merits of Jesus Christ, our most blessed Lord and Saviour. Amen.

EDITORIAL

INTERESTING MISSIONARY MEETING.

A MEETING of members of the Board of Domestic Missions, called by the Secretary and General Agent, for the purpose of free conference with his brethren, was held at Calvary Church, in this city, on Monday evening, the twenty-third of November. More than thirty of the more zealous members in the city and suburbs were present; and the frank interchange of opinion among them was so delightful and refreshing, that a general desire was expressed for a repetition of the meeting. Valuable suggestions were made and methods proposed for interesting the parochial Clergy more generally in the work of the Committee, and facilitating the operations of the Secretary and General Agent, and his Associates, in bringing the subject before their congregations and making collections in their churches. It is to be hoped that such meetings will be held frequently. Perhaps once a month would not be too often. By keeping the matter thus before the mind, these discussions would increase the faith and zeal of the Board, strengthen the hands of the Secretary and his Associates, stir up the missionary spirit of the Clergy, and enlarge the pecuniary contributions of the Laity.

NEW YEAR'S SALUTATION.

To the friends and patrons of THE SPIRIT OF MISSIONS, Greeting: We heartily wish you, one and all, a happy New Year. And, to make it happy, you should make yourselves useful. And the best way to make yourselves useful is to do something for Christ and His Church. And we know not how you could serve Christ and the Church more effectually than by aiding the missionary work of the Church. And by what means can you aid this work so well as by promoting the circulation of our Missionary Organ? Did you read, in our December number, a communication entitled "The Spirit of Missions?" We cordially commend that article to your perusal. If every Clergyman in the land had the same views of the utility and importance of our Magazine, and felt the same interest in its circulation and success, how glorious would be the effect upon our missionary work!"

The New Year demands new resolutions. We commence it with new resolutions toward you; may we expect their reciprocation? We purpose, with the blessing of God, to do more and better for you than we have ever done;

will you do more and better for us, and for the great interest in which we are engaged? We mean to labor as we have never yet labored to furnish you with missionary information and missionary arguments and incentives; will you read them more faithfully, and spread them more diligently, and labor more earnestly to promote this most important work of the Church? Why cannot every reader send us a new subscriber, as a new year's offering to the cause of missions? Some might send us several. Now is the time to begin. THE SPIRIT OF MISSIONS comes, with warm heart and smiling face, to help and to bless you. Will you not welcome it to your homes, and bid it God-speed in your parishes? The more you do for it, the more you do for yourselves. "There is that scattereth, and yet increaseth." "He that watereth others, shall be watered also himself." Your benevolence will return in manifold blessings into your own bosoms, while the Church will reap a rich harvest from the seed you sow.



"PRAYER BOOKS FOR MISSION WORK."

AN interesting article on this subject, from the pen of the Rev. M. H. Wellman, Special Agent of the New York Bible and Common Prayer Book Society, appeared in our December number. It is gratifying to know that, while the work of the Society is enlarging, its means are also increasing, and its zeal kindling with a fresh ardor. This enterprise is one of very great importance in connection with our missionary work. Bibles and Prayer Books the Missionary must have. The former is his first necessity; the latter, his second. The vidette of the camp, the vanguard of the host, let not the Missionary go forth unfurnished for the campaign. Give him the two-edged sword of the Spirit, and freight him with what an eminent divine of the Scottish Kirk has well called "the gathered piety of all ages and countries." The Prayer-book will preach more powerfully than he can; and when he is gone, it will remain behind him and preach in his absence. The Prayer-book, without a Missionary, has turned many a sinner "to the wisdom of the just," and opened the gate of Paradise to many a departing soul. It was an old Prayer-book, found accidentally in a sailor's chest, that converted Pitcairn's Island into a "Land of Beulah;" and, with God's blessing, the same agency shall again and again make "the solitary place rejoice with singing," and "the desert blossom as the rose." During the year past, no proper application for Prayer-books has been refused by the Society; and during the year to come, we hope

the supply may equal the demand. But to furnish all the Prayer-books that will be needed in our Missionary Dioceses and throughout the vast South, will require increased effort on the part of the Society, and increased liberality on the part of its supporters. "Who is on the Lord's side?" Let him come to the help of the Society. Let him respond to the appeal of the Agent. Let him consecrate his offering at the altar of his God. From Dan to Beersheba, let "the many thousands of Israel" awake to this holy work; and scatter Prayer-books like snow-flakes over the North, and like sunbeams over the South—messengers of peace to many a troubled heart—heralds of salvation to many an ignorant and irreligious household.

NEW WORK.

OUR Advent Appeal states that the Domestic Committee have determined to undertake work among the colored people of the South, and expresses the belief that there is not, at the present time, in any part of the world, a more needful or hopeful missionary field. The extent to which this work will be carried on must, of course, depend upon the amount of means supplied. We implore all those who have learned by experience how precious the Gospel is, to encourage the hearts and strengthen the hands of the Committee, by contributions to this work proportioned to their ability and its urgency. The salvation that is in Christ Jesus our Lord must be pressed upon the acceptance of this unfortunate people. They must not be left to perish at our very doors. We ask attention to a paper relating to this work, in our present number. It will be followed by others from the same author, who knows whereof he speaks.

WORK IN MAINE.

LAST summer the Rev. Dr. Haight made an extended missionary tour through portions of the Diocese of Maine, in company with Bishop Neely. He has consented to furnish us a record of what he saw and heard of opportunities and demands for work in that portion of the field. The first of a series of letters upon this subject appears in our present number, and will, we are sure, prove very acceptable to our readers. We are not very deeply in love with *specials*, but will do the best we can to prevent any unseemly display of bad temper over such as may be forwarded to us for Bishop Neely, *provided* the contributors do not deduct them from offerings which would otherwise come to our treasury for the *general* work.

DR. LITTLEJOHN'S ADDRESS.

ON Thursday evening, December 3d, a large and spirited missionary meeting, in the interest of Oregon and Washington Territory, was held in the Church of the Holy Trinity, Philadelphia. A few hours before, in St. Luke's Church, of the same city, the Rev. B. Wistar Morris had been solemnly consecrated to the office of a Bishop in the Church of God, with jurisdiction over the broad and important missionary field indicated above. Dr. Littlejohn was present on both of these interesting occasions, and made, at the missionary meeting, where he appeared as the representative of the Domestic Committee, a thrilling and powerful address, the substance of which he has furnished at our request for our present number. This address expresses very clearly the views and purposes of the Committee relating to the great field soon to have the benefit of the oversight, wisdom and energy of Bishop Morris, and as clearly their hopes and expectations relating to the means needed to give him proper equipment for his work. It is for Churchmen throughout the land to say whether the Committee, in addition to the duty, which they thankfully accept, of planning and supervising our missionary work, shall be constantly burdened with anxiety about the means with which to carry it forward. Of the burden of work they do not complain; from the burden which comes of neglect of duty on the part of others, they hope and pray for an early and lasting deliverance.



A GREAT NUMBER OF SPECIAL AGENTS WANTED.

NEAR the close of the Advent Appeal of the Domestic Committee, for 1868—printed in our present number—it is shown how easily *two hundred thousand dollars* may be raised for our work; and something is also said about employing a very large number of special agents in this business. We can hardly expect that *two hundred thousand* persons will volunteer their services; but we can see no reason why *fifty thousand* Christian men, women and children should not; and, with this force, working among friends and neighbors, circulating missionary information, and talking up the matter, all we ask can be obtained.

Are there not fifty thousand members of our Church, each of whom will promise to give, or undertake to procure, four dollars to help forward our great work?—or twenty-five thousand, who will become responsible for eight dollars?

Let those who fear the Lord, and desire the extension of His Holy Church in this land, speak often one to another on this subject, and work earnestly one with another to this end, and a book of remembrance shall be written for them; and, for their good words and works, it will be rendered all the more certain that, when God makes up His jewels, they will be among them. Who will volunteer to serve as special agents on our behalf, and let us hear from them without delay?

FINANCIAL.

WE present to our readers, elsewhere, a very able Report of a Special Committee of the Board of Missions on the finances of the Domestic Committee. This Report was written and read to the Board by the Hon. C. C. Trowbridge, of Detroit, Mich., a layman who has done constant and most signal service for the Church in the West, and particularly in his own city and Diocese, for more than forty years. We bespeak for it an attentive perusal, and trust that its well-considered suggestions will be promptly acted upon by all for whom they are intended. We may refer to this admirable paper again, when we have more space than we can now command.

A FREE LIST NO LONGER.

It cost four thousand dollars to supply THE SPIRIT OF MISSIONS, free, to the Bishops and other Clergy of our Church during the past year. For the future we are to have no free list. Those who have heretofore made up this list will be charged *one dollar* per annum, and bills will be sent to them for this amount. All others, except those who adopt our club rates—seven dollars and a half for six copies, sent to one address—will be charged *one dollar and fifty cents*. The first sentence of this article contains the reason for the discontinuance of the free list.

BOUND VOLUME.

THE YOUNG CHRISTIAN SOLDIER, beautifully bound, as we have it, will make a very appropriate present for the approaching Christmas season, or for any other season. We will furnish the volume, now ready, at *one dollar and seventy-five cents*; or we will send covers to those desiring them at *seventy-five cents*, postage or expressage prepaid. All orders will be promptly filled.

MISSIONARY CORRESPONDENCE.

TENNESSEE.

PULASKI.—REV. GEORGE H. HUNT.

REV. AND DEAR SIR :—During the past quarter your Missionary was absent from this station for seven weeks, in pursuit of health; but endeavored to make that interval of rest profitable to the Church, at other points, by officiating regularly on every Sunday, when it was at all possible to do so.

For the last two years I have felt anxious to bring this station nearer to the condition of a self-supporting parish, and had even hoped ere this to have

made it fully such ; but, owing to the many causes which have contributed in retarding the prosperity of this country, my expectations have not, so far, been realized. I feel now, however, that with the present reduced appropriation to this needy Diocese, and in view of the urgent wants of so many other points within its bounds, we must, if possible, manage to do with less aid than we have been receiving hitherto ; and accordingly, upon my return home, I instituted the system of a weekly offertory, and have endeavored to press upon the minds and consciences of the people the duty of honoring God with their substance and with the first-fruits of all their increase, and to induce them regularly and systematically to present unto the Lord a full proportion of their means, as an essential *act of worship and homage*. Although this has now been in operation but a few weeks, and the leaven of instruction has scarcely had time to work effectually, its results have yet been highly encouraging, and the amount so far devoted to the service of the Lord has proven as large as could reasonably be expected. I hope to be able to develop the system more fully, and we propose to seek definite pledges and to introduce the use of envelopes, when I trust we shall have such an amount secured as will warrant the withdrawal by the Bishop of at least a part of the amount at present devoted to this station. Rest assured that this shall be done, and at my own suggestion, as soon as at all practicable ; for I have no notion of living upon the public when it is possible for us to support ourselves. It had been my purpose all along to have the regular weekly offertory, and I only deferred it until some progress had been secured, and until it could be introduced in a propitious way. I wished to avoid the error of putting new wine into old bottles, and of risking a failure by forcing upon the people what, perhaps, they were not prepared to understand and appreciate. Now, however, I find that the system is favorably received, and I trust it will work well and prove effectual. At all events it will be persisted in, and, if possible, made the means of developing a truer devotion of both self and substance unto the Lord.

ACKNOWLEDGMENTS.

The Treasurer of the Domestic Committee acknowledges the receipt of the following sums from November 1st to December 1st, 1868 :—

VERMONT.

Rutland—Trinity \$3 00 \$3 00

MASSACHUSETTS.

Boston—Ch. of our Saviour (of which for
Rev. Mr. Hanson, Ala., \$50) 224 90

Cambridge—St. Peter's..... 5 00

Lowell—St. Anne's (of which for Mis-
sions in Maine, \$3.50 ; for
the Freedman's Educational
Society, \$3)..... 62 50 292 40

CONNECTICUT.

Birmingham—St. James' S. S., for S. L.
B. F..... 30 60

East Haddam—St. Stephen's S. S., for
Utah 10 26

Litchfield—A friend, for Rev. A. C.
Treadway..... 5 00

New London—St. James', in Memoriam,
toward support of a
Missionary..... 200 00

New Milford—St. John's..... 32 33

Southport—Trinity..... 28 73 306 92

RHODE ISLAND.

Providence—Christ S. S..... 10 00

" St. John's, "S." 24 00

" Grace, a member, for Rev.
Mr. Hinman..... 50 00

Portsmouth—F. G. K..... 50 84 50

NEW YORK.

<i>Madalin</i> —Trinity.....	5 00	
<i>New York</i> —Calvary Chap., Oct. 11th and 18th.....	54 35	
" Grace Chapel.....	1 00	
" Holy Communion.....	75 00	
" Holy Saviour, "A".....	10 00	
" Nativity S. S.....	10 00	
" Transfiguration (of which for Bp. Whipple, \$150).....	165 00	
" St. Clement's.....	32 38	
" St. Thomas, for Bp. Whipple.....	10 00	
" St. John Evangelist.....	10 00	
" A friend, for Rev. Thos. Haskins.....	10 00	
" Hally's Mission Box.....	1 02	
" Mary Norrie's Mission Box.....	5 00	
<i>Newburgh</i> —Anon., for Daughters of the South.....	5 00	
<i>Piermont</i> —Christ, S. G. H., for Rev. W. K. Douglas.....	1 00	
<i>Philips town</i> —Wm. Moore and Mary Gouverneur, for Bishop Tuttle.....	50 00	
" Mr. and Mrs. W. M. (of which for Bp. Young, \$100).....	200 00	
<i>Sing-Sing</i> —Trinity, C. B.....	5 00	
" ".....	83 33	
<i>Yonkers</i> —A friend, for St. Augustine College, \$25; for Bp. Young, \$15.....	40 00	
<i>Tompkinsville</i> —St. Paul's.....	18 00	
<i>Miscellaneous</i> —A Staten Islander, for Rev. A. C. Treadway.....	5 00	796 08

LONG ISLAND.

<i>Astoria</i> —St. George's, 1/2.....	222 10	
<i>Brooklyn</i> —Grace (of which for Bp. Lay) \$300; for Bp. Tuttle, \$365.....	685 00	
" A voice of encouragement to the Bp. of Utah, from the ladies of Grace Ch., Brooklyn Heights.....	150 00	
" St. James S. S., for Rev. A. C. Treadway.....	46 00	
<i>Jamaica</i> —C. A. B., for Bp. Young, \$1; Wilson Hall, Miss., \$1; for Rev. A. C. Treadway, \$2.....	4 00	
<i>Williamsburgh</i> —St. Mark's, for S. L. B. F., \$25; for Bp. Randall, \$20.....	45 00	1132 10

ALBANY.

<i>Amsterdam</i> —St. Ann's.....	4 10	
<i>Albany</i> —St. Paul's, J. H. V. A.....	100 00	
<i>Cooperstown</i> —Christ.....	30 00	
<i>Troy</i> —St. Paul's, J. M. B.....	10 00	
" A member (of which Bp. Young, \$10).....	120 00	264 10

CENTRAL NEW YORK.

<i>Utica</i> —Calvary, add'l.....	5 00	
<i>Oxford</i> —Mary E. Van W.....	1 00	6 00

WESTERN NEW YORK.

<i>Geneva</i> —"M. C.".....	4 25	4 25
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NEW JERSEY.

<i>Belleville</i> —Christ, toward \$300 stipend for a Missionary.....	105 25	
<i>Freehold</i> —St. Peter's.....	15 00	
<i>Jersey City</i> —Grace, for Bp. Neely.....	25 00	
" St. Matthew's, Oct. 18th.....	22 90	
<i>Moorestown</i> —Trinity.....	30 00	
<i>Newton</i> —Christ.....	23 50	
<i>Newark</i> —Trinity (of which for Rev. Mr. Hanckel, \$108).....	185 67	
<i>Summit</i> —Trinity S. S., for Colorado....	26 00	433 32

PENNSYLVANIA.

<i>Philadelphia</i> —Trinity, for Bp. Tuttle, \$100; for Bp. Morris, \$72.68.....	172 68	
" Oxford, Trinity, for Bp. Tuttle.....	7 00	
" Rev. Jas. Saul, for Indian Mission, under Bp. Clarkson.....	100 00	
" A Clergyman.....	10 00	
<i>Pottstown</i> —Little Sister's 8th Birthday.....	1 00	
<i>Pottsville</i> —Trinity.....	10 00	
<i>Reading</i> —Christ.....	155 50	
" St. Barnabas.....	6 80	
<i>Tioga</i> —Miss'y Box, for Bp. Tuttle.....	2 00	464 98

DELAWARE.

<i>Newcastle</i> —Emily, Florence and Annie, for Bp. Tuttle.....	1 00	1 00
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MARYLAND.

<i>Severn</i> —Parish.....	1 00	1 00
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EASTON.

<i>Berlin</i> —Worcester Co.....	23 00	23 00
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VIRGINIA.

<i>Bellevue</i> —From Young Soldier.....	50	50
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SOUTH CAROLINA.

<i>Mount Pleasant</i>	3 00	3 00
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IOWA.

<i>Grundy Centre</i> —Miss S.....	1 00	1 00
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WISCONSIN.

<i>Ripon</i> —Family Miss'y Box.....	5 00	5 00
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OHIO.

<i>Chillicothe</i> —St. Paul's.....	11 50	11 50
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ILLINOIS.

<i>Belleville</i> —Lyman and Ashley Fitch.....	2 25	
<i>Chicago</i> —Immanuel Hall.....	10 00	12 25

MICHIGAN.

<i>Detroit</i> —Sarah Hall.....	20	
<i>Fentonville</i> —St. Jude's.....	5 00	5 20

LEGACIES.

<i>Estate of Lucy Nichol's</i> , per John Beach, Esq.....	50 00	50 00
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YOUNG SOLDIERS OF CHRIST.

Receipts for the month.....	106 40	106 40
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MISCELLANEOUS.

Government appropriation for Oneida Indian Mission.....	1800 00	
Account excess in Order No. 89.....	4 00	
Mrs. K., Home for Incurables, West Farms.....	2 00	
In Memoriam, for Rev. A. C. Treadway, \$5; for Bp. Young, \$5.....	10 00	
Sales of "Pioneer Church".....	6 25	
Proceeds of sale of Photographs by G. G. Rockwood.....	4 15	
Christmas Carols.....	4 25	
Anonymous.....	5 00	
Young Christian Soldier.....	289 00	2,124 65

Total receipts for the month.....\$6,132 15
Amount previously acknowledged.....8,765 97

\$14,898 12

Total receipts, \$6,132.15; of this amount there has been received \$1,669.28 for special objects not under control of the Committee.

FOREIGN MISSIONS

OF THE

PROTESTANT EPISCOPAL CHURCH.

JANUARY, 1869.

EDITORIAL.

TO THE

BISHOPS, CLERGY AND LAITY OF THE PROTESTANT EPISCOPAL CHURCH.—EPIPHANY, 1869.

FATHERS AND BRETHREN :

The late triennial meeting of the Board of Missions was distinguished by the gratifying fact that the Church in her collective strength was again represented. Members from the most distant parts of our country were there, recognizing the grand truth of a common brotherhood, and expressing corresponding sentiments and sympathies for the glorious work to which, as a unit, they professed to be called. There was uttered in that body, with one voice and doubtless with one mind, the resolution, that the Church is now called to the exercise of higher faith, holier zeal and greater energy in her efforts to bring about the time when "the kingdoms of this world shall become the kingdoms of the Lord and His Christ."

While many things transpired to gladden the heart of the Christian, some there were of a contrary character, tending in the sensitive mind to depression, if not discouragement.

At the last annual meeting of the Board, it was resolved to extend the operations of the Foreign Committee to an amount of expenditure not less than *One Hundred and Twenty Thousand Dollars*. It will be seen, however, by the report of the Committee for the year just expired, that the contributions of the Church, instead of responding fully to that resolution, reached only the comparatively small sum of Sixty-three Thousand and a few Hundred Dollars, fall-

ing short of the proposed appropriation by more than \$56,000, and bringing the Committee in debt to the amount of more than \$32,000! These are facts to sadden, not gladden, the heart of the Church.

The Committee having been re-appointed to their agency by the Board, they enter on the discharge of their trying and responsible duties with full confidence in the spirit and faith of the Church, believing that she will promptly redeem her pledge and sustain her honor as the "Bride of Christ." In this spirit they send forth, at the appointed season of *Epiphany*, their Annual Statement and their Appeal. To meet the deficits in their treasury, and sustain their work within its present limits, they require the sum of not less than \$90,000.

FINANCIAL STATEMENT OF THE LAST YEAR.

The balance in the treasury at the expiration of 1867,	\$1,010	29
Amount received to October 1st, 1868.....	63,369	40—64,379 69
Expenditures for the year.....		79,629 71
Deficit, October 1, 1868.....	\$15,250	02
To which is to be added—		
For the difference of exchange in remittances to Greece, as stated in the Annual Report; balance.....	\$10,000	00
And for "Trust Fund," temporarily employed in China.....	7,000	00
Making the whole deficit in this department in the items above enumerated.....	\$32,250	02

This statement reveals the melancholy fact that the Committee begin their labors for the present year under circumstances of great embarrassment; and calls loudly on all who love the Lord Jesus Christ to rise to the occasion and set free the forces of Gospel truth from this untoward pressure, that "the name of the Lord may be speedily known on earth, and His saving health among all nations."

Notwithstanding this apparent apathy of the Church, it must be acknowledged with thankfulness that our Missions have been signally blessed in respect to health and the result of their labors. There having been little interruption to the work, the number of converts has increased, and corresponding spiritual blessings have been conferred.

IN GREECE, the oldest foreign Mission of our Church, the good work commenced nearly forty years ago has been faithfully pursued; and as in time past, so now, hundreds of Greek girls, with the addition of several hundreds of that now greatly distressed people, the Cretan refugees, are being instructed in the pure Gospel of our Lord Jesus Christ. The venerable missionaries, Dr.

and Mrs. Hill, are now in this country, and are visiting the Churches to make their mission better known and to secure funds for its support.

IN AFRICA, the great trial lies in the want of *men and means*; still the work progresses, showing that the spirit of grace is there.

Within the limits of Liberia we have 22 stations among a population of 200,000. For the work of evangelization here there is a force of 11 ordained missionaries, only 2 of whom are white (one the Bishop); 3 are natives and 6 are colonists. There are 22 assistants, catechists and teachers, of whom 6 are whites (females); 14 are native converts (males); and 2 Liberians or colonists. The number of communicants is 454; the number of baptisms in the year, 50; the number of confirmations in the year, 64; the number of candidates for orders, 6; the number of scholars in day schools, 539; the number of scholars in Sunday schools, 796.

IN CHINA a state of prosperity also exists. There are stations, 3; ordained missionaries (3 natives), 8; assistants (2 natives), 11; schools, 5; scholars, 142; ordinations, 1; baptisms, 19; confirmations, 53; communicants, 117; contributions, over \$1000.

Of the HAYTIEN Mission favorable reports are also had; but the limits of this paper will admit only of reference to the published report of the Committee, where gratifying statements are made.

A GENERAL STATEMENT.

The statistics of all the Missions under the charge of the Foreign Committee are—28 stations; 24 missionaries (14 natives); assistants, 42; teachers and catechists, 35 (18 natives); candidates for orders, 10; day scholars, 1300; Sunday school scholars, 900; baptisms, 97; confirmations, 117; communicants, 628.

Comparing these statistics with the annual reports of the past, it will be seen that the work is one of progress, affording grounds for great thankfulness and encouragement. It is evident, however, that the work done is not what it ought to be, with the known pecuniary ability and advantages of the Church. Had the call of the Committee for an increase of appropriation been met, who can tell the results that might have followed? How would the cords of the Missions have been lengthened and their stakes strengthened! How many more precious souls have been saved! What greater glory would have redounded to the Saviour's name! Alas! instead, there is a large deficit in the treasury, demanding imperatively an immediate increase of funds or retrenchment of expenditures. And what shall be the response? Not retrenchment, surely. God for

bid the traitorous thought! Turn your eyes to China. Behold the wondrous openings by Providence, through which the light of the Gospel is beaming upon her darkness. Will you tell that feeble band of laborers sent forth at the command of Christ to return, rather than that their number shall be increased?

Look to Africa, where so much life and treasure has been expended—that sterile land where the tree of Life has been planted, now bearing fruit. Shall the harvest be abandoned, her hopes blasted, and souls now hungering and thirsting after righteousness perish? “Go ye into *all* the world and preach the Gospel to every creature.” That command is still on record, for all time, and *we must obey*. That is our commission, unrevoked, and we *must go*.

On behalf of the Foreign Committee.

SAMUEL D. DENISON,

Secretary and General Agent.

19 Bible House, New York, Jan. 1869.

Copies of this paper for distribution may be had on application to the Secretary.

REMITTANCES TO BE MADE TO JAMES S. ASPINWALL, TREASURER, 86 WILLIAM STREET, NEW YORK.

A MISSIONARY CHURCH.

Is this Church of ours a Missionary Church, dispensing with glad hearts and minds the precious Gospel of Jesus Christ? Is this Church conscious of its indebtedness to Christ for the fullness of the blessings with which He has enriched it, and equally conscious of the fact that the reception of these blessings has made this Church a debtor to those who sit in darkness—to the heathen world which lieth in wickedness?

In theory and doctrine certainly, this Church is such a Church; if otherwise it could not be a true Church of Christ; for the whole Gospel system is missionary from beginning to end, restrained by no territorial limits, a gift unto all people; “the field is the world.”

The offices of this Church recognize this fact; its daily prayer is that God’s Kingdom may come, “His will be done upon earth;” not here and there, but upon earth, the whole earth, as it is done in Heaven. It recognizes the indebtedness to which we have alluded; for after listening to the word of grace and truth contained in the New Testament, her children are taught to rise up and cry, in the words of the inspired Psalmist:

"God be merciful unto us and bless us, and show us the light of His countenance, and be merciful unto us." To what end? "That Thy way may be known upon earth, Thy saving health among all nations."

"Let the people praise Thee, O God; yea, let all the people praise Thee."

* * * * *

"Then shall the earth bring forth her increase"—her harvest of souls and her revenue of praise; "and God, even our own God, shall give us His blessing."

"God shall bless us, and all the ends of the world shall fear Him."

This is an inspired Missionary Psalm, and our Church has grafted it into her service, in token of her appreciation and recognition of the obligation which these words proclaim.

We ask God to bless us and to lift up the light of His countenance upon us, reconciled to Him through Jesus Christ; we ask Him to enrich us with His abundant blessings; for what end? That we may rejoice in His salvation, and exult in the personal comfort of His grace and love? Not so; those things will follow as a matter of course. No; it is that His way may be known upon earth, His saving health among all nations.

Fill us, O Lord, with the treasures of Thy love in abundant blessings, temporal and spiritual, that ours may be the glorious privilege of dispensing these blessings to the glory of Thy name, and the salvation of those who now sit in darkness and in the shadow of death.

This Psalm is an inspired Missionary Psalm, and is a solemn prayer for the success of Foreign Missions. Does it express the real sentiment of all the professed disciples of our Lord who constantly use it?*

And then again, look at the 107th Hymn of our collection, which is popularly known as *the Missionary Hymn*. No Hymn calls forth a fuller swell of united voices in great congregations; none is more relied upon for stirring the souls of God's people, by those whose business it is to conduct missionary meetings. The chief beauty of that Hymn is, that it touches the true key-note to all acceptable praise in the worship and service of God's people; it is in harmony with the mind of Christ. Look at that Hymn; it pictures forth the beauty of God's glorious creation, and presents to our view the millions who inhabit many of the richest and most lovely portions of it as besotted and degraded—fast bound in chains of Satan, and doing homage to wood and stone. And then,

* The music which follows this article has been written expressly to bring out the idea here suggested. Let all our congregations and Sunday-schools be taught to sing this Psalm, with the understanding and heart as well as the lips, and rich and abundant blessings will assuredly follow.

in view of this sad desolation, God's children ask themselves, in the words of this hymn :

“ Shall we whose souls are lighted
With wisdom from on high,
Shall we to men benighted
The lamp of life deny ? ”

The thought is abhorrent to the Christian heart, and in louder strain it utters its determination to send out the light to dissipate the darkness ; crying, in the fullness of its love and devotion :

“ Salvation ! O Salvation !
The joyful sound proclaim,
Till each remotest nation
Has learned Messiah's name.”

We not unfrequently hear men say, I do not feel any interest in Foreign Missions. One would think that the inspired Psalm which we have quoted, and that Hymn, which is almost beautiful enough to have been inspired, must make a man who cares nothing for Foreign Missions feel a little uncomfortable in the use of words which his holy mother puts into his mouth, and which she supposes will rightly express the sentiments of her children. He must for the time being feel somewhat like an alien in the family of God's people, if he be a conscientious Christian. It is hard, however, to say how a truly enlightened Christian can be thoroughly conscientious, and yet feel no interest in Foreign Missions. This is a problem which we cannot undertake to solve ; we candidly confess that it is too hard for us.

It has been thought desirable to have Missionary Prayers additional to those contained in our Book of Common Prayer, and our Rt. Rev. Fathers, the Bishops of the Church, were requested to set forth proper forms of devotion to be used at missionary meetings and elsewhere as occasion might require.

The Bishops have done so. In doing it, did they leave out prayers for Foreign Missions, or put such prayers in an inferior position, and make them less distinct and earnest ? No ; those prayers bear the impress of the spirit of the Gospel, in world-wide sympathy and interest. And first in the order of petitions that work is embraced which demands the deepest faith and the most unselfish love. The first prayer in the series begins as follows :

“ O most mighty God and merciful Father, Who by Thy Son JESUS CHRIST didst give commandment to the blessed Apostles, that they should go into all the world and preach the Gospel to every creature ; give us, we beseech Thee, a ready will to obey Thy word, and fill us with a hearty desire to make Thy way known upon earth, Thy saving health among all nations.”

The Bishops of the Church, then, by their forms of prayer set forth for the use of the members of the Church, do assume that this Church is a Missionary Church, in the Gospel sense of the term.

The proper authorities of this Church, acting upon this theory, have established, and for a series of years conducted, missionary work in various parts of the world, essaying to do something towards the carrying out of the will of its Divine Head in giving the Gospel to the heathen. The mind of the Church, as expressed in its highest Council, is that this work must be done, and she has ordered the Board of Missions to see that it is done; and the Board of Missions, which cannot constantly be in session, has laid this weighty charge upon the Foreign Committee.

The Foreign Committee are to do this work abroad, through the Foreign Missionary Bishops, and foreign and native missionaries, teachers and catechists. They are to report their doings to the Church—make known to the Church facts which relate to the progress of this work and its needs. This they have endeavored to do by every means within their reach; and if there be any member of this Church who is not acquainted with all essential facts relating to the work, then we confidently assert that the Foreign Committee are not properly chargeable with the fault of this lack of knowledge. Their monthly statements in the columns of *THE SPIRIT OF MISSIONS*, their reports and occasional papers, have given, in abundant detail, the facts which relate to this department of the missionary work.

The reliance of the Committee for means wherewith to prosecute the work is, under God, upon the Clergy and the parishes of which they are in charge. They can have no reliance other than this. No one, we suppose, imagines that the Committee have any other reliance.

Now let us look at the results, as set forth in one or two startling facts; and, in the light of these facts, the question with which we commenced this article may not seem to be impertinent and out of place; for "By their fruits ye shall know them."

Last year, from October 1, 1867, to October 1, 1868, the *communicants* of this Church contributed, on an average, *three cents a month* each to the cause of Foreign Missions.

Last year, fourteen hundred parishes in the Northern and Western Dioceses of this Church contributed not one dollar to the cause of Foreign Missions. We leave out of view the parishes in Southern Dioceses because of their present distress.

What shall we say to these things?

These facts compel us to conclude that there are hundreds of parishes in this Church in which little or no interest is felt in Foreign Missions ; and, notwithstanding the position which the Church, as a whole, has taken ; notwithstanding her authoritative declarations ; notwithstanding the principles which are clearly set forth in her formularies—nay, notwithstanding the Divine injunction, which imposes upon the Church its duty in this regard—stand aloof from this work.

We have before us a slip from a daily paper, recently published, giving particulars of the appropriations, for 1869, of the Board of Managers of the Methodist Episcopal Church.

Total of appropriations for the year, \$850,000 ; for Foreign Missions, \$275,866.

We are told that it is a part of the "Discipline" of the Methodist Episcopal Church to require every parish within her borders to make an annual collection for missions in the various departments of their work ; and when their General Conference meets, and the reports of parishes are read, if one be found delinquent, some satisfactory reason for the failure is required to be given.

How would the same rule work in our Church ? What a host of delinquents would be presented ! And yet such a rule is not oppressive, but reasonable, having for its object the securing of that which the Gospel enjoins.

By what sort of machinery, by what sort of means and appliances, shall a remedy be found for the deadness of this Church in respect to the work of Foreign Missions ?

Some apologize by saying there is so much to be done in other departments. No doubt of it ; but what, after all, is done in any department ?—not one-fourth part of what ought to be done. The trouble is not want of ability, but want of heart in the work.



ASTONISHED AT THE RESULTS ACHIEVED.

THE Rev. Mr. Binet, a Clergyman of our Church now in Athens, writes in a friendly way concerning his impressions of the good effected by our Mission in that city. He says, "I have been astonished at the magnitude of the work achieved." He states that the number of applicants for instruction is large, and that the school building ought to be enlarged to twice its present capacity. The whole number of children at present under instruction is stated by Mr. Binet to be five hundred and sixty.

"GOD BE MERCIFUL." Ps. 67.

Set to music for the Foreign Committee of the Board of Missions of the Protestant Episcopal Church, and specially intended for occasions of Missionary interest.

By S. P. WARREN, Organist of Grace Church, N. Y.

Moderate

God be mer - ci - ful un - to us and bless us, and

show us the light of his countenance, and be mer - ci - ful

cres

un - to us. That thy way may be known up - on earth, Thy

f *ff*

sav - ing health among all na - - tions. Let the people praise Thee, O

God; yea, let all the peo-ple praise thee. O let the na-tions re -

f
- joice, re- joice and be glad; for thou shalt judge the folk

righteous-ly, and gov-ern the na-tions up-on earth.

Let the peo-ple praise thee, O God; yea, let all the peo-ple

mf
praise Thee. Then shall the earth... bring forth her increase; and God, even

our own God, shall give us his bless-ing. God... shall bless us; and

GLORIA PATRI
a little faster

p

all... the ends of the world shall fear... Him. Glo-ry be to the

Fath - er, and to the Son, and to the Ho - ly Ghost; As it

cres *f*

was..... in the be - gin - ning, is now, and ev - er shall

ff

be, world with - out end. A - men,

BISHOP PAYNE'S RECORD.

BISHOP PAYNE gives an account of the happy death of a native communicant one who, before "her conversion was a worldly, pleasure-loving, heathen woman and one of the eight wives of a proud polygamist." Immediately following it, and in marked contrast to it, is the mention of the death of an apostate, who "lay down in sorrow." The Bishop calls attention to a very providential opening for a mission of our Church at Bereby, about fifty miles below Cape Palmas. He urges its occupation next year, and the reoccupation by ordained missionaries of Taboo, Rocktown and Fishtown. Most gladly would the Foreign Committee accede to the Bishop's wish if only suitably qualified laborers will offer themselves, and the Church can be induced to provide the additional means required for their support.

*IN PERILS BY THE HEATHEN.*

At the old treaty ports on the coast of China the missionaries have for many years past been perfectly free from molestation, not only on account of the presence of foreign men-of-war, but also because the benevolent designs and self-denying labors of the missionaries had become generally known among the natives.

The case, however, is very different at the cities in the interior, to which missionaries have quite recently gone. The daily papers have lately contained accounts of violent attacks made upon two bands of English missionaries at two of these interior cities, and we have just received letters from China, giving an account of a violent attack on the Rev. Mr. Höhing, one of our missionaries at Wuchang—the city which has been chosen by Bishop Williams for our interior station.

From these letters we learn that while Mr. Höhing and Mr. Ngan, one of our native clergy, were quietly returning from a visit to a friend, and when passing the military parade-ground, a lawless set of so-called "military students" who were there commenced throwing stones at Mr. Höhing, simply because he was a foreigner; and they followed this by an attempt to close in upon him, many of them shouting, "Surround him!" "Kill him!" Seeing and hearing which, Mr. Höhing ran for his life, the stones falling thick about him as he did so, several of which struck him. He rushed into the house of a peaceable Chinese family and begged them to protect him, which they proceeded to do by closing and barring the door. Before this was done, however, Mr. Höhing was struck on the

shoulder-blade by a large stone thrown into the house, but his assailants were providentially restrained from breaking into the house to carry out their murderous design, though they remained for some time outside yelling, "Kill him! Kill him!" Aided by two native government officials, and clad as a Chinaman, he after a time succeeded in getting out of the house by a back-way, and reaching his home without further molestation. He was considerably bruised in various parts of his body, and had to have his arm in a sling for several days.

In a letter on this event, which we insert, Bishop Williams says, "We all regard it as a great mercy that Mr. Höhing was not seriously injured. Attacked by a rabble of such desperate fellows, he would have been killed had not God protected him and given him a way of escape." We invite attention to the whole of the Bishop's letter on this and similar recent occurrences.

MISSIONARY CORRESPONDENCE.

AFRICA.

BISHOP PAYNE'S MONTHLY RECORD.

CAVALLA, *Thursday* Sept. 3d.

DEATH OF GANO, A NATIVE COMMUNICANT.

Yesterday, died suddenly Gano, a native communicant residing in the large heathen town Bwede. She returned from the rice harvesting on Saturday, bringing us, according to the pleasant country custom, some of the first ripe rice. She seemed particularly well and buoyant of spirits. On Sunday she was not at church, being, as we afterwards learned, too unwell to come. It seems that an old disease (of the stomach) had returned, and compelled her to leave the rice farm. On Monday the malady increased, and continued to do so until last evening, when her death was announced. I have been too unwell to go out myself, and others had not heard that I was seriously ill. The heathen relative who attended in her last moments told me that she had left a good confession. She had no fear of death, and in her sufferings often prayed, "O Buo gba mo!" (O Father, take me.)

BRIEF NOTICE OF HER LIFE.

Gano was once a worldly, pleasure-loving heathen woman. I well remember when, as one of the eight wives of a proud polygamist, she was wont to dress up finely on holidays, and to go to church, just to display herself. It was not long before the husband was taken from her, and she was left alone; for she had no child, and was far away from her kindred. In a low, desponding state of mind,

as not unusual in such cases, she resolved to become a deyo (demon-woman). But this could not satisfy. She remembered the religious instruction she had received, and determined again to place herself under its influence. She believed and was baptized, confirmed, and continued in the communion of the Church until, through grace, she fell "asleep in Jesus."

WHAT THE HEATHEN DESIRED TO DO WITH THE BODY.

A distant relative, an old man, upon whom properly devolved the duty of burying the deceased, came to me in great perplexity. A *wedio* (wizard or conjuror) came along lately, and made some potent medicine. All who partook of it were rendered safe from the assaults of witchcraft *from others*. Therefore, since death in all cases is supposed to be caused by witchcraft if any should die, it must be because they *bewitched* or killed themselves! And in this case they must be buried with all the indignities of condemned *wedio* (witches). A woman who died suddenly was thus buried a short time ago. We could not allow Gano to be thus buried, if it could be possibly prevented. Much to our relief, Mr. Jones got permission from her heathen relatives to bring her remains to the Mission premises where she received a Christian burial. The people have not interfered so far as I know, except to prohibit female relatives and friends from *wailing* for the deceased, according to the native custom.

DEATH OF AN APOSTATE.

CAVALLA, 13th *Sunday after Trinity*. Another death was reported to us this morning. H—, one of the most amiable of natives, was baptized many years ago; but he soon returned to early polygamy, and, he was suspended from communion. He continued to attend services quite regularly on Sunday, but added to the number of his wives; and, as I have learned since his death, while professing to have no faith in greegrees, actually had a large one made behind his house not long before his death. He lay down in sorrow.

This morning I was unable to attend or take part in the services. Mr. Auer lectured as usual in the morning, and Mr. Jones preached at the half-past ten o'clock native service. In the afternoon was the regular communion, at which I was present and made a short address.

KINDLY FEELING TOWARDS THE BISHOP.

ORPHAN ASYLUM, CAPE PALMAS, *Monday Sept. 14th*.—I left home last Friday, 11th inst., and came to this place for the benefit of a change of air. I had intended to ride up to Cape Palmas, as usual, on my horse; but on reaching Grahway, the king and some of the chiefs met me at the gate of their town, and inquired why I always passed without calling to see them, as formerly. I replied that it was because, since their attack on Cavalla, their people seemed unwilling even to *speak* to me; reminding them that in all their wars I had ever remained perfectly neutral, endeavoring as I had opportunity to do good to all. They said they were perfectly aware of all this, and wished

me always to call to see them, as in former years. I said, "Then give me a canoe to take me to Cape Palmas." They readily assented and gave me the best they had, with men to row it.

TWO PERSONS CONFIRMED.

This morning at St. Mark's Church I confirmed two persons, being unable to take any further part in the services this evening. However, in the school-room of the Asylum, after service read by Mr. Paulus, I felt able to preach. To-day I was pleased to welcome Mrs. Payne. Feeling anxious about my health, she courageously rode my horse for the first time to Grahway, and came up thence on the lake in a canoe.

THE LABORERS AT ROCKTOWN AND FISHTOWN.

O. ASYLUM, *Saturday Sept 19th*.—On Tuesday, leaving Mrs. Payne here, made a visit to Rocktown and Fishtown. I was pleased to find Miss Gregg quite recovered from her lingering attack of sickness, and actively engaged in teaching vernacular-schools. When I arrived she had gone to Fishtown, where she has made arrangements to spend two days of the week. Her district embraces some eight towns. She walks from one to the other with cards and pictures in hand, and extemporizes a school wherever she meets the children. It is a wide and most interesting field. May she be able to cultivate it well! Mr. G. T. Bedell I found teaching *nine* beneficiaries and four day scholars from the Christian village. But O! how much does this station, with its interesting neighbor, Fishtown, with their *six thousand* inhabitants need the presence of faithful *ordained missionaries*! We had them here once. *Does the Church go backward instead of forward in the great work of evangelizing the nations?* Then is she not in sympathy with her Divine Head. At Fishtown, Mr. J. Harman, librarian, takes care of the Mission House, and does something towards improving the premises to which he was appointed. Mr. Auer having transferred the beneficiaries from this place to Rocktown except three, the teacher, Mr. Samuel Boyd, instructs these, and is directed to teach a vernacular-school in the large native town; but owing to the children being engaged on their rice farms, little has been done among them yet.

May the Lord of the harvest speedily send forth laborers to this inviting station!

ANOTHER PROVIDENTIAL OPENING.

Several years ago, a Krooman from Bereby, fifty miles below Cape Palmas, came to the latter place, seeking better things than he could find at his heathen home. With several others he was gathered into a class, and received instruction and baptism from that true missionary, the late Rev. C. C. Hoffman. He then returned home, shipped on board an American vessel, and went to Boston, where he remained three years. Coming back home he went again to sea in a

French ship, and found his way to Paris. Here he inspired so much confidence that a merchant has sent him out, fully supplied with money, to trade for rice, camwood, &c., in his country. On the way out he called at Senegal, and engaged the services of a French mulatto youth to assist him in business. They arrived at Cape Palmas in the mail steamer on Sunday last, and proceed immediately to Bereby.

Moses Williams, *alias* Wa, called on me a few days since, and in a long interview made known his earnest desire and plan for us to establish a mission station at his home. He will furnish a house for a catechist or teacher until he can build one for himself. And it so happens that his cousin, *John Bunnos*, is now a member of the training-school of Cavalla, and will probably be ready to begin work next year. Owing to his business relations with the French, Williams is very desirous that we should occupy the ground, lest French Romanists should do so. He states that already he has several relatives in mission schools along the coast and in France. I am very anxious that this providential opening shall be improved?

Will the Foreign Committee authorize me to open a mission station *next year*; and will some friend or friends of Christ and His gospel provide *five hundred* dollars, requisite for the same.

LABORS AMONG THE KROOMEN.

ORPHAN ASYLUM, *Monday, Sept. 21st.*—Yesterday morning I attended service in St. Mark's Church; Rev. S. D. Ferguson read the service and Rev. S. W. Seton preached. Too unwell to do more, I read the ante-communion service and made an address after the sermon. In the evening at this place, Mr. Paulus, teacher, read the service, and I preached. Amongst those who came to attend this service was Mr. B—, a carpenter, and a communicant of St. Mark's Church. Before service, meeting me on the piazza, he gave me some interesting details of his work among the Kroomen temporarily sojourning at Cape Palmas. For many years a committee of the Missionary Society of St. Mark's Church have been engaged in this hard but interesting department of labor. The Hon. J. T. Gibson, our treasurer and superintendent of St. Mark's Sunday-school, continues to coöperate with Mr. Bacon.

LABORS OF MR. FARR.

CAVALLA, *16th Sunday after Trinity, Sept. 23d.*—I left the O. Asylum to return home about noon on Thursday. On the way, visited Half Grahway Station, Mr. J. Farr, and Grahway, Mr. James Bayard, teachers. At the former place I found the teacher and wife at home. The latter being a Cavalla woman, though a former scholar, presently withdrew, not venturing in this time of war to remain with me or to inquire for her relatives. There were a few scholars about the good native house, built by the teacher since the destruction of his American dwelling by fire. The house was thronged with natives, from the village on the opposite side of the lake.

Mr. Farr teaches vernacular-schools in that village and another near by, besides six beneficiaries at home. He also preaches to the people in these towns and the larger ones at Grahway.

Mr. F. seems to be a good man, and to be doing good. But at these stations under native teachers (except Hoffman, developed by the late N. S. Harris) we miss the fulfillment of the evangelical prophecy, "The desert shall rejoice and blossom as the rose." We miss the yard, sheltered by shade trees; the garden of flowers, with pleasant walks, and other invariable accompaniments of *accomplished Christian civilization*. Our first converts and catechists find it hard to rise above the rude requirements of their late heathen condition. And so the inevitable cassada farm, some plantains and a few cocoanuts, the seed of which were sent from Cavalla, are the only distinguishing features of Half Grahway Station.

MRS. BAYARD AND HER SCHOLARS.

At Hate Lu, or Grahway Station, I found Mrs. Bayard (educated at Cavalla, though a native of Grahway), with six beneficiaries, at home. I talked and prayed with them. Mrs. Bayard, late "Meta Elliot," is a fine *kai-de* (house mother), excellent wife, a good Christian woman; and her graces are reflected in the scholars. The wife's influence is manifest in the better yard and nicer houses—I had almost said in the apparently more graceful as well as more advanced cocoanuts shading the fine little hill of Hate Lu. I left with many warm Christian greetings from Meta to her *mother* (Mrs. Payne) and sisters and brothers, Christians (though amongst enemies) at Cavalla.

Stopping at Grahway I had a pleasant interview with the King, and to my great relief met my horse "Prince" at the gate, brought over by L—, to take me home.

VISIT FROM THE KING OF GRAND TABOO.

Yesterday I had a visit from K—, King of Grand Taboo, twenty-five miles below, come up to settle his difficulties here. It was his people who murdered the crew of the ship from which the late Mr. Toomey escaped. But he is my friend, and showed me no little kindness when, several years ago, I went down to make peace between his people and their neighbors. It gave me pleasure therefore to reciprocate now. Our station at *Taboo*, in his tribe, should have an ordained missionary in place of the late native catechist; but, alas! where is *he*? The earnest Minor planted here, and the faithful Henings, man and wife, *watered* and saw the increase. *Twenty-five thousand* Plabos wait to hear the Gospel (next to Bereby). Shall the waves of heathenism close over them again? Lord, send help! This morning I deemed it prudent to remain in my bedroom, twenty feet higher than the church floor, while the damp, early vapor was abroad; and so did not attend the half-past seven o'clock service. At half-past ten o'clock, however, I preached to the native heathen congregation from Matthew xi., 27; and at seven o'clock, P. M., from Deut. vi., 2-9. My visit to Cape Palmas, thank God, has benefited me.

LYING PROPHETS.

CAVALLA, *Sunday (17th after Trinity), Oct. 4th.*—The week has passed without remarkable incidents. In my visits through the villages I have been reminded of the advantage *war* brings to the devil. In the absence of faith in the only living God, lying deyobo (demon-men) find it easy to impose on anxious credulity and to multiply *greegrees*. But as often as his enemies assume to be *prophets* they injure their cause. Thus, a woman lately under a professedly prophetic *afflatus*, after going through certain incantations, predicted an abundant supply of *fish*. But thus far the people have labored in vain to get them. The Christian Supper on Friday evening brought together some thirty-five communicants, whom I addressed. This morning at half-past ten o'clock I preached. In the afternoon I assisted in the administration of the Lord's Supper to forty-five communicants, whom I also addressed.

 GREECE.

A LETTER FROM THE REV. WILLIAM BINET.

ATHENS, GREECE, *October 29, 1868.*

My first sight-seeing in Athens was Mrs. Hill's free school. I was astonished at the magnitude of the work achieved. The most perfect order reigned in this hive, where nearly six hundred children, from six to sixteen years old, many with mere rags for clothing, are day by day nurtured in the admonition and fear of the Lord. The great object in view is evidently practical—reading writing, arithmetic and sewing are here the four great elements of instruction.

But instruction is only a means of education, and the main current in all and through all, scholars and teachers, is the knowledge of Holy Scripture. Pressed close together, obedient, attentive, with eyes as keen as their minds, these five hundred and sixty children are systematically trained for a life of usefulness, and upon their souls are engraven lines of beauty unknown to Phidias and unequaled in the sublime proportions of Parthenon or Propylæa—lines of undying excellency, revealed in Jesus.

I have before me a "Reader" published in 1859 by Mrs. Hill, and in which the children are taught to read. This book is throughout a simple catechetical course of religious instruction, varied with interesting topics from various sources. Thousands of children have left the school, carrying in their hearts the precious seed of faith, and now their children, and even grand-children, are at the same schools, gathering the same lessons of faith, hope and charity.

I spoke of the magnitude of the work. A few years ago in Athens, as in many parts of Greece at this day, it was considered a folly to teach young girls even the rudiments of reading. As for sewing, it was an occult science. At that time the hands of the little girls were busy carrying bricks and stones, so as to earn a few "lepta." A woman came, and, despite difficulties innumerable,

gathered a few little ones in a ruin, and there lisped to them the letters of their own mother tongue, and on Saturday she gave them the lepta which their mothers had sent them to earn in helping the masons. Each of these letters was a precious stone, for they led into the temple of Holy Writ. From that day a new light dawned upon the women of Greece. Schools sprang up. The government acknowledged the benefit by granting Mrs. Hill the special privilege of carrying on her schools without any supervision from the state (for the law here forbids any one to teach unless licensed thereto). The coal of fire from the altar of love in our American Church has not been brought here in vain. To say the truth, the present school building is too small. The children are very crowded, and the shed in the yard must be used as a recitation room. Can liberal hands furnish the means to enlarge the building, and to gather twice the number of children? Applicants are numerous. I could tell much more about thousands of Cretans needing help for body and soul, but I must close.

CHINA.

A LETTER FROM BISHOP WILLIAMS.

WUCHANG, CHINA, *September 7th, 1868.*

As accounts of the attack on Mr. Höhing have been forwarded to you, it will be necessary for me to say a few words in explanation, lest you may receive an unfavorable impression of the people of Wuchang. The people generally are outwardly quite friendly, though we hear from the boys, and now and then from a grown person, the usual epithet, "foreign devil," applied to us. But this is nothing more than what we expect in the southern and central portions of China when we go to a new place.

The attack on Mr. Höhing was made, not by the citizens, but by students who had come up from different parts of the province to attend the military examinations. They are a rough set at best, and being collected in large numbers away from the restraints of home, they are ready to engage in any sort of mischief and to commit all kinds of outrages. The citizens are afraid of them, as they often maltreat unoffending persons without the slightest provocation. In fact, not the people only, but the Mandarins themselves, fear them, and the Examiner, it is said, is the only one who can manage them at all. Not long since a number of them, offended for some slight cause with the Foo-Tai of Hanyang—the highest Mandarin in the city—went to his Yamen and insulted him grossly. He was afraid to do anything to them, and his attendants had to go out and coax and entreat them to leave.

Unfortunately, Mr. Höhing and Mr. Ngan, without thinking, went on the parade-ground, when the affair related by Mr. Ngan took place.

I called on Dr. Salter, our Consul in Hankow, and related the circumstances,

without making any request or suggestions. But he took it up very warmly, and wrote to Shanghai for a gunboat, as a demonstration to give force to his letter to the Mandarins. The "Monocacy" had just received orders to go to Japan, and could not come up, but Dr. Salter wrote a strong letter to the Tautai. The result has been that the Chihien of Wuchang has been looking into the matter. The military examinations are all over, and the students had returned home; so of course the offenders were not found. His Excellency must have regarded it quite seriously and have been somewhat frightened, as he called on us to learn the circumstances of the case, and to explain that he was not aware of it at the time. We all regard it as a great mercy that Mr. Höhing was not seriously injured. Attacked by a rabble of such desperate fellows, he would have been killed, had not God protected him and given him a way of escape.

A fortnight ago some English missionaries were driven out of Yang-Chow, a city in the neighborhood of Nanking. For some time previously placards had appeared, accusing the missionaries of taking out the eyes of children to make medicine of, and other horrid practices. The people became excited, and a mob assembled and pulled down the house in which they were living. The ladies were roughly handled and some of the gentlemen were in great danger, but, providentially, none were seriously injured. These things are renewed evidences that "God shall charge his angel legions, watch and ward o'er thee to keep," and that the hairs of our head are all numbered.

GENERAL MISSIONARY INTELLIGENCE.

ENGLAND.

AUXILIARY ASSOCIATIONS. — The Church Missionary Society of England has about 1,000 auxiliary associations, which pour their funds into the general treasury. The last year, the various secretaries, missionaries and ministers who are friends of the Society preached in its behalf 5,518 sermons, and 2,462 meetings were held in advocacy of its claims.

SPAIN.

EVANGELICAL LABORERS. — The Rev. H. Chauncey Riley, pastor of the Spanish-American congregation in this city, writes to one of our exchanges as follows:— Many evangelical Spanish Christians have been laboring for Jesus in the south of Spain for the last ten years. They now number about *three thousand*. They have themselves printed the New Testament in Spanish. This they did in secret, by working at night in a cellar. Their means only allowed them to print a limited number of copies. They have asked that the American church shall aid them in preparing a large edition. They have also printed a catechism for instruction in Christian doctrine. They have also had the forethought to send a number of their most gifted young men to Switzerland, to have them prepare themselves for the ministry. Some of them are men of superior talents. These

young men have for some time been under the best of evangelical influences, and are now ready for active and skillful work.

NATAL.

THE MISERY OF THE COLENZO HERESIES.—The Wesleyans in Natal show themselves fully sensible of the misery of the Colenso heresies. One of their missionaries thus writes home to their Missionary Society :—"In your prayers remember Natal; remember Maritzburg, which is now the head-quarters of that ecclesiastical scepticism which, like a scathing stream of fire, has ravaged the fair fields of the Church of God. Every Sunday the Cathedral pulpit of this city gives assuredly no uncertain sound, for it issues a fresh signal of attack on the essential doctrines of Christianity."

INDIA.

ORDINATION OF TWENTY-ONE NATIVES.—Twenty-one candidates, of whom fifteen belong to Tinnevely, five to Travancore, and one to Ceylon, have been duly prepared for ordination. In sanctioning their presentation to the Bishop of Madras as candidates for Holy Orders, the Committee of the Church Missionary Society felt constrained to record with devout thankfulness the advance in their South India Missions, as indicated incidentally by sanction given on one day for the ordination of so large a number of natives; and their thankfulness was increased by the intimation from South India that a similar number of equally well-qualified candidates may soon be expected to offer themselves for ordination.

BURMAH.

RESULTS OF MISSIONS IN BURMAH.—Since 1813, when the first American missionary landed in Burmah, sixty missionaries have been sent there, of whom, on account of death or removal, only about half have been permanent, effective workers. They have reduced three Karen dialects to writing, have translated the Bible, prepared and printed dictionaries, grammars and school books, created a religious literature, raised up and educated native teachers, organized schools and built churches. According to the minutes of the Burmese Baptist Convention for 1868, there are now 287 churches, 63 ordained and 309 unordained native preachers, 15,983 communicants, and 4,015 pupils in school.

CHINA.

INVETERATE GAMBLERS.—The Bishop of Victoria, writing on the incidents connected with a visit to Canton, says :—"We passed a crowd of men and boys apparently in deep speculation at an orange stall. Friends were buying and eating oranges, and the crowd around were gambling on the number of pips each orange contained; a little farther on a man was chopping wood, and another crowd of gamblers were betting as to the effect of each stroke of the hatchet. With gambling, superstitious observances abound. No two houses are built together or in a straight line; it would have been unlucky so to do. At every turning, in some places at every door, the god of wealth, with ingots of gold in his hand, was to be seen, with incense sticks burning before him. The

streets are full of idols, at the doors, or stationed over an altar erected in the shops.

NORFOLK ISLAND.

BISHOP PATTESON'S MISSION.—Evangelistic effort continues to be zealously prosecuted in the South Seas—by none with greater devotedness and wisdom than the missionary Bishop Patteson. He writes that a fever had been prevalent at the mission settlement in Norfolk Island, by which three of his Melanesian scholars had been carried off. In consequence of this visitation, the bishop had determined not to make his usual trip to the islands. In other respects the settlement was prosperous. A hundred acres of land had been enclosed, and the young Melanesians were vigorously engaged in useful work and study.

SAMOA.

THE MISSIONARY SHIP A MORAL POWER.—The Rev. Dr. Turner writes:—Our islands here were at one time under the supervision of the officer in charge of South American coast stations, but for many years we have been changed to the Australian station, and we have a visit on an average once a year from that quarter. As the slavers only prowl about the heathen islands, and as we have had no vessel to go to these out-stations, we have not heard anything further for the last twelve months and more. I hope we shall soon again have a vessel of our own. The moral influence of a *missionary* vessel going about these heathen outposts, no one can tell. We have the means of collecting information by native teachers, which no casual passenger or merchant ship possesses, and I believe these wicked fellows in the slaving and kidnapping line dread us as much as they do a ship of war.

BRITISH GUIANA.

CHANGE BROUGHT ABOUT BY MISSIONARY LABOR.—The Rev. W. T. Veness, a clergyman of the Church of England, gives, in the *Mission Field*, an account of missionary labors and their results in British Guiana, and ends the account as follows: To conclude this imperfect summary with a practical answer to the inquiry that may be raised as to what good has been effected by the great outlay of everything that the world holds precious on these missions, we will quote an official report of Mr. McClinton to the Governor, on the occasion of sending five Warows to prison for murder, in which he pleads for the supply of a teacher to the then vacant post at Waramuri: "When I first arrived in this district, before any missionary was appointed to it, a more disorderly people than the Ara-waaks could not be found in any part of the province; murders and violent cases of assault were of frequent occurrence. But now the case is reversed; no outrages of any description ever happen; they attend regularly Divine service, their children are educated, they themselves dress neatly and are lawfully married, and, as a body, there are no people, in point of general good conduct, to surpass them. This change, which has caused peace and contentment to prevail, was brought about solely through missionary labor."

BOOKS RECEIVED.

THE WEAVER BOY WHO BECAME A MISSIONARY; being the Story of the Life and Labors of David Livingstone. By H. G. Adams. New York: Robert Carter & Brothers. 1868.

Dr. Livingstone's adventures and discoveries, perils and sufferings, from 1840, when he first entered upon his self-imposed work of Christianizing and exploring the wildernesses of South Africa, to the present time, as far as they are known, are in this volume set forth in short compass and in a popular form. The scenes and descriptions in Dr. Livingstone's two large volumes have enabled the compiler of this, who is a well-known writer for the young, to present a book the interest of which it would be superfluous to speak of. One chapter is devoted to the Oxford and Cambridge Mission in South-Central Africa, and to the career and early death of the good Bishop Mackenzie.

A COMPREHENSIVE DICTIONARY OF THE BIBLE. Mainly abridged from Dr. William Smith's Dictionary of the Bible, but comprising important additions and improvements. Edited by Rev. Samuel W. Barnum. Illustrated with five hundred maps and engravings. New York: D. Appleton & Co. 1868.

Dr. Smith's unabridged Bible Dictionary can never become the standard dictionary of the people, on account of its great size and cost. This abridgment of the Appletons, which is by far the best of all the abridgments, contains no less than twelve hundred octavo pages, being two hundred pages more than are contained in the other abridged editions. It has more maps and illustrations than even the original work, and these, with other decided advantages, will no doubt cause it to become, as the publishers intend it to be, the *Popular Standard Dictionary of the Bible*. Price in cloth binding, \$5.00; in library sheep, \$6.00; in half morocco, \$7.50.

ACKNOWLEDGMENTS.

The Treasurer of the Foreign Committee acknowledges the receipt of the following sums from November 1 to December 1, 1868:—

MASSACHUSETTS.

<i>Charlestown</i> —St. John's, \$10; for Af., \$10	\$20 00	
<i>Newburyport</i> —St. Paul's, for Af.	10 00	\$30 00

RHODE ISLAND.

<i>Newport</i> —M. L.	1 00	
<i>Providence</i> —Christ.	10 00	
" St. John's, a parishioner.	10 00	21 00

CONNECTICUT.

<i>Norwalk</i> —St. Paul's.	60 00	
<i>Southport</i> —Trinity, \$28.72; little Eddie's Miss'y Box, \$1.44	30 16	90 16

NEW YORK.

<i>Astoria</i> —St. George's, for Greece, \$71.25; coll. at Missionary Meeting, \$22.10	293 35	
<i>Bay Ridge</i> —Christ, five cent coll.	19 00	
<i>Brooklyn</i> —Grace, for Greece	120 00	
" Mr. Peet, for sup. of Frederic Peet, Africa.	15 00	
<i>Clifton</i> —St. John's, for Greece.	123 00	
" St. Paul's.	18 50	
<i>Greenburgh</i> —Zion, for Greece.	66 25	
<i>Monticello</i> —St. John's.	7 00	
<i>New York</i> —Holy Communion.	75 00	
" St. Ann's, for Greece.	5 00	
" Transfiguration.	29 17	
" Zion, Sam. H. and Sallie Norrie's Miss'y Boxes.	4 25	
<i>Sing-Sing</i> —Rev. C. Buell.	5 00	
<i>Tarrytown</i> —Christ, \$39.50; for Greece, \$50	89 50	
" A City Missionary.	10 00	80 02

ALBANY.

<i>Burnt Hills</i> —E. Hiller, for Mexico.	60	
<i>Cooperstown</i> —Christ.	12 00	
<i>Kinderhook</i> —Minnie Guion, five cent coll.	12 00	24 60

CENTRAL NEW YORK.

<i>Pierrepont Manor</i> —Zion.	21 35	
<i>Syracuse</i> —St. James'.	2 24	
<i>Utica</i> —Grace.	40 75	
<i>Watertown</i> —Trinity.	6 68	71 02

COMMISSION

OF

Home Missions to Colored People.

JANUARY, 1869.

COMMUNICATIONS.

LETTER FROM MISS SWETLAND.

WE are very much pained to receive letters like the following from Miss Swetland, now at Newbern, N. C., and we know of no way so well calculated to let the Church know our wants as to publish it.

We had hoped that, this year, parents of the children in our schools would be able to purchase books for them; but it seems that in some cases, at least, our hopes will not be fulfilled. This letter also points at some of the trials which come upon self-denying women who go forth to teach these poor colored people. Will the members of the Church sit calmly by, many of them literally reveling in the greatest luxury, and leave these self-sacrificing ones to toil on, without giving the means to make them comfortable, and to furnish the few books wanted for their schools?—[*Editor.*]

I opened my school with fifty-two scholars, more than forty of them being the *refuse* material of the other school; but it does not discourage me, for it is a proper field for missionary effort. There are, however, many difficulties. I have no books, and the children being from miserably poor families, cannot possibly purchase any. How can I manage when destitute of the means for working? I know you must be dreadfully harrassed when the exchequer is so impoverished, and it pains me to be like the "horse-leech's daughter, crying, Give, give!" But I really know not what to do unless I can be assisted in this matter. Then again, how am I to procure wood? Mr. Forbes said I could tax the children ten cents a month; but he thought few would be able to pay that. This, I have no doubt, will prove to be the case, for they are wretchedly clad, and decidedly of the suffering class. Miss Hicks says she has expended her own means, but I have none to expend; what can be done? The colored people here present not at all the aspect of well-doing that they did in Raleigh; they are evidently much poorer, and I should infer not so ambitious. I am more needed in this field than I was there. Teachers are expected to be *workers*,

not *women*—instruments, not individuals. And I am not certain but this is the better condition for the teachers themselves; it tends either to strength or hardness, and one or the other is preferable to a puling sentimentality. But, alas! the flesh is very weak.

Are you able to send out some books? If so, I would prefer the "National Series," if it makes no difference to you. I am to have an independent Sunday-school, and I would like to have some Calvary Catechisms and other small text books; there is nothing of the sort for my use. I wonder if the Bible Society will give me some Testaments? I seem to be required to make brick without straw—really, I have nothing to work with.



If the same spirit which dictated the following lines animated the great body of the Church, we should no longer be so troubled for means to do the missionary work of the Church. Here is a lady, in the fullness of faith, asking to be sent to work among the Freedmen, even if we have nothing to give her; offering to teach by day, and sew, by night we suppose, to pay her board. The Committee cannot at present assume any greater responsibility in the way of means, and from this in her own case she offers to relieve them, if they will only send her out under their auspices. She will work for nothing, and pay her own board by sewing, rather than not go and do her Master's work. We say again, if such a spirit were found in all the members of the Church, we should no longer want for means, men and women who are ready to give themselves—would, if they had it, give their money. May the eyes of those who have ability to do, fall upon the following lines, and may God put it into their hearts to make some sacrifice for Him!—[*Editor*.]

But if you will send me somewhere, where teachers are needed, I will go willingly, and I have no doubt but the scholars would support their teacher. About Christmas or New Year is a nice time to commence an evening school for adults. If twenty or thirty can be collected, each paying one dollar per month, that would support me for the present, and then the children could go free of charge. Any way, I am not afraid to go and try. If the scholars are not able to pay, I will make use of my needle in order to keep my board paid. When I went to Hannibal, I went as a perfect stranger. The Board in Chicago were out of funds, and could promise me nothing the first six months. I commenced with seven, soon the number increased to sixty day scholars and forty night scholars, besides having a large class on Sunday.

I cannot tell you how many I left behind me able to read their Bibles and write their own letters, who, when I first saw them, could not tell one letter from another.

Please do not be afraid to trust me. I know you will not consider me presumptuous, because you are a Clergyman, and you know what it is to forget yourself in caring for others, especially the poor and degraded Freedmen.

May I ask you to send me very soon?

LETTER FROM REV. H. SANSOM.

THE Committee have a number of applications for starting schools at different points, where only some ten dollars a month is asked for in addition to that raised from other sources, in order to maintain a teacher; and yet they have not the means at their command to say go forward. What shall be done? Shall such opportunities be lost to the Church, because her members feel so little interest in her mission work among the colored people?

Take the following letter as a sample of what might be done if the Committee had money :—[*Editor.*

VICKSBURG, MISS., November 29, 1868.

REV. CHARLES GILLETTE, D.D. :

MY DEAR DOCTOR :—I have this day inaugurated a mission in this city to the Freedmen. Through the kindness of Major-General Howard, a very comfortable and convenient building has been erected as a chapel and school-house, in connection with the Freedmen's Hospital, and placed at my disposal, and to-day I have held my first service in it, commencing a Sunday-school, and preaching to a good congregation of colored people.

In addition to these Sunday services, at the suggestion of General Howard, I shall, on Tuesday next (Dec. 1), open a week-day school, in which will be given secular and religious instruction combined to such inmates of the hospital, and others outside of the hospital who will attend.

To conduct this school, and also to aid me in the Sunday-school, I have engaged the services of a northern lady—Mrs. Spicer, a communicant of the Church, who has been for some time employed as a teacher by the Freedman's Bureau. She has been connected with my Parish for the last eighteen months, and as far as I can judge, will make an efficient and earnest teacher. She will not only act in the capacity of teacher in both the Sunday and day schools, but also as an assistant to me as a sort of deaconess, visiting the sick in the wards of the hospital, reading to them, offering prayers with them, and ministering to their spiritual necessities.

For the service thus rendered she will only receive from the Bureau the wages of an ordinary (female) employee in the hospital—that is, twelve dollars per month and her rations, besides the trifle she may be able to collect from outside scholars. The commutation for rations is, I believe, only about forty cents per diem; so that what she receives from the Bureau will not pay her board.

Now, the request I wish to make of the Committee, who are interested in the religious education of the Freedmen, is to receive Mrs. Spicer as one of their teachers, and to allow her *ten dollars per month*. This is all I ask, and for this small amount you can secure the services of a devoted Churchwoman and efficient teacher, who will be subject to your rules and regulations, sending you reports, &c., and at the same time be rendering me invaluable assistance in my efforts to establish the Church among the Freedmen at this important point.

Be so kind, dear Doctor, as to bring the subject matter of this letter before the Committee at the earliest opportunity, and do all you can to aid me in commencing a mission for educational and religious purposes among the Freedmen here, and you will oblige,

Yours, fraternally,

H. SANSOM.

Having read the within, I heartily approve the object which it has in view, and earnestly hope that it may meet with the favor and success which it deserves.

W. M. GREEN, *Bishop of Mississippi.*

EDITORIAL.

"COME AND HELP US."

THIS is the cry continually coming from all parts of the South. We have not been able yet fully to occupy all our old ground; while earnest appeals come from all quarters, asking in the most touching and earnest manner that we will send more teachers, and open new schools, in many other places. We should most gladly respond favorably to these appeals, if we had the means to meet the wants of those who ask aid. But it is quite evident that we cannot increase our schools, and add to the number of our teachers, unless those who feel an interest in the work will give us the means to support those we send out.

Teachers and Ministers at the South cannot live on air any better than those at the North. Fresh air is very important for health and activity, but something more is needed. "The laborer is worthy of his hire," so said St. Paul when inspired, and we are sure that men and women must have food and raiment now as much as in St. Paul's time.

If there were ever people who needed just such aid as the Church has the power to give, those people are found in the Freedmen of the South and their families. These people have great claims upon us, even on the commonest grounds of philanthropy. Many of them are suffering for the very necessities of life. They need to be taught how to provide for every-day wants. They need instruction, secular and religious, which shall elevate them in the scale of being, making them good citizens and earnest Christians. The Church has undertaken this work, and yet falters almost in the very outset. Why is this? It is certainly no easy matter to answer this question. We were dragging through last year with no adequate means to meet the demands made, and toward the close had absolutely to stop work because we had no money to pay our teachers. All through the year we were earnestly solicited to enlarge our operations; cries for help came from all quarters. The Committee, hearing these appeals, and relying upon the willingness of the Church to do what she had undertaken, increased their schools, and consequently their expenditures, and found themselves sadly in debt, and greatly troubled to meet engagements which they had made with their teachers. Their trouble would have been still greater, had not their noble Treasurer advanced means to meet their necessities from his own private resources—means which as yet the Committee have not been able to refund.

It was hoped that when the General Convention met, an impetus would be

given to the work among the Freedmen, commensurate in some good degree with its acknowledged importance. The General Convention met, and with it the Board of Missions; matters pertaining to the Commission were fully discussed, and its work entirely indorsed, and urged upon the attention of the Church at large. But still there seems a great lack of interest for its prosecution. Last year the receipts of the Commission for November were something over three thousand dollars; this year for the same month, a little over a thousand. This certainly does not look like greatly increased interest in the work of the Commission; nor is it very encouraging for the Committee to attempt to enlarge their operations in answer to the numerous calls made upon them to do so. The Committee are more than ready, and very anxious to give to the Freedmen all the blessings the Church proposes by this Commission; but they see no way of doing this, unless the members of the Church can in some way be aroused to more active sympathy and greatly increased offerings. Shall a work so great and so pressing be left undone, because men and women to whom God has intrusted wealth, fail to act the part of good stewards, and thus bury their Lord's money?

ONE VIEW OF THE CASE.

WE cannot suppose that people at the North fully realize the condition of the Freedmen, and the necessities which press upon them in their new condition. Let us suppose a case which may help to illustrate what we mean.

Take any section of the free States, until we have an area which contains twelve millions of people. Now let us suppose that by some sudden calamity, four out of these twelve millions are suddenly deprived of all property—that they have no houses, no lands, no tools or implements to work with—that they have scanty clothing, and their hands only, with which to provide for their necessities, and nothing more—if in the providence of God such a thing could happen, what an amount of sympathy would be called forth, not only from the eight millions among whom these four millions were found, but how from the whole country, from one end to the other, would there come up the voice of sympathy and the gathering together of substantial aid, to meet the necessities of these destitute ones! If those who suffered did so from no fault of their own, suffered from circumstances over which they had no control, how much stronger would be the argument for their relief! Now is not this exactly the condition of the Freedmen of the South? Through no fault of their own, they are suddenly put in a position, without money, without houses, without lands or

implements, with nothing but their hands, and they are told to take care of themselves and their families.

This is the condition of four millions, as we are told, scattered among eight millions of people, who are also poor, and many of them suffering great hardship and want, yet the eight millions possessing all there is of property and money to be possessed.

But this does not state the full case. The four millions suddenly deprived of all property among us, could such a thing happen, would still be among their kindred and friends, and with a life experience as to how they were to go to work to provide for themselves. The Freedmen, on the contrary, had no experience in making provision for themselves. They were placed in their new condition with little or no knowledge as to how they were to take care of themselves. Could it be expected, then, that these people should do for themselves what no people ever yet did—that is, provide at once all necessary means to support and educate their families?

Those who were mainly instrumental in freeing these people thought they were doing them a great good—and so no doubt it will prove to be, if they are trained and assisted, so that they can provide for themselves. It may well be doubted whether the great body of the Freedmen are now as well off and as well provided for as they were when slaves. The way to better their condition is to give them the knowledge and training so necessary to make them sober, industrious, religious and self-reliant. It may take a series of years to do this; but is that any reason why Christian people should not come up to the work? It may take large expenditures of money; but is that any reason why there should be hanging back and delay in doing what is manifestly so necessary to be done? If the responsibility is met at all, can it be met any better next year, or five or ten years hence than now? Will delay mitigate suffering? or make it easier and less expensive to remove difficulties out of the way? Will it decrease the expense of labor to wait awhile? It is evident that just the contrary from all this is the truth — that the easiest, least expensive and best time to do this work for the Freedmen is now.

The very kind of work needed is that which the Church has undertaken to do—that for which our whole Church by her united action has made herself responsible. Why then is there such indifference on the part of her members in carrying it forward? The Freedmen must be taught and helped, or they cannot take care of themselves. They must be instructed religiously, or they will surely retrograde.

PROGRESS.

WE have just received the "Semi-Annual Report on Schools for Freedmen," to July 1st, 1868. We are glad to see from this report cheering signs of progress in the work of education among the Freedmen. We are also glad to see such a marked disposition on the part of the Freedmen to help themselves.

From this report it appears that during the six months ending July 1st, 1868, there were maintained *one thousand eight hundred and thirty-one schools*; *two thousand two hundred and ninety-one teachers* were employed; *one hundred and four thousand three hundred and twenty-seven* pupils taught. From this report it appears that the Freedmen have paid for the tuition of their children during the six months, *ninety-five thousand eight hundred and sixty dollars and eighty-four cents*. There are some thoughts worthy of consideration connected with this brief statement.

There is here shown a disposition on the part of those we propose to aid, to help themselves. Besides providing for themselves and families, they have contributed in six months over ninety thousand dollars to pay for educating their children. When it is remembered what has been the condition of these people in regard to money—how they have had to depend upon their daily labor to give food and clothing to their families—does it not betoken a very considerable degree of thrift and providence to give over ninety thousand dollars for the schooling of their children in six months? If then we take the very common adage, that those should be helped who are trying to help themselves, it becomes a strong argument why we should aid the Freedmen in their attempts to elevate themselves.

But when we remember that the something over one hundred thousand here reported as having been in school, is but a small proportion, to those who ought to have been there, and who would have been there if kind and Christian people had done their duty in regard to these ignorant ones, it ought to fill our hearts with sadness, and crimson our cheeks with shame, that so little has been done for those so needy, and in our very midst. And when we of the Protestant Episcopal Church remember that of what has been done, not one-twentieth part has been done by us, our past neglect, if nothing else, ought to arouse and stimulate us to greater exertions for the future. When we remember the necessity for giving to the Freedmen, in their present condition, religious instruction; that our Church goes upon this principle, and that the great majority of schools established among them give only secular knowledge, we ought certainly to be aroused to greater effort. We have wealth and influence

and advantages far beyond most other religious denominations in the land. What should hinder us in taking the lead in this great work? Surely nothing, except our own supineness. Great responsibility rests upon the Christian people of this land in connection with the training of the Freedmen. If they are trained to be virtuous, and in any good measure to fill their stations, even as good citizens in the land, religious instruction must largely leaven the knowledge given them. We of the Episcopal Church have a very large amount of responsibility in this line. Shall we be wise enough to meet and discharge it?

ACKNOWLEDGMENTS.

The Treasurer of Home Missions to the Colored People acknowledges the receipt of the following sums from November 1 to December 1, 1863:—

MAINE.

<i>Wiscasset</i>	\$2 23	
<i>Dexter</i> —Ch. of the Messiah.....	1 05	\$3 28

VERMONT.

<i>St. Alban's</i> —St. Luke's Ch.....	30 00	
<i>Middlebury</i> —St. Stephen's Ch.....	13 00	43 00

MASSACHUSETTS.

<i>Brookline</i> —St. Paul's Ch.....	250 00	
<i>Hanover</i> —St. Andrew's Ch.....	17 00	267 00

RHODE ISLAND.

<i>Pawtucket</i> —Members of St. Paul's Ch., for Miss S. L. Brown.....	50 00	50 00
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NEW YORK.

<i>New York</i> —Calvary Chapel, collection, October 11th and 18th...	25 66	
" Special for Rev. Dr. Hanckel.....	165 00	
" St. Timothy's Ch.....	36 67	
" St. Clement's Ch.....	32 38	
" Ch. of St. John the Baptist	13 79	
" Ch. of the Transfiguration	13 17	
<i>Brocklyn</i> —St. John's Ch.....	21 56	
<i>Troy</i> —Ch. of the Holy Cross, a lady.....	5 00	
<i>Staten Island, Tompkinsville</i> —St. Paul's	15 00	328 53

WESTERN NEW YORK.

<i>Watkins</i> —St. James' Ch.....	7 00	
<i>Rochester</i> —Trinity Ch.....	95 00	
<i>Oakfield</i> —St. Michael's.....	2 65	
<i>N. Hartford</i> —St. Stephen's Ch.....	1 00	
<i>Oswego</i> —Christ Ch.....	5 00	110 65

NEW JERSEY.

<i>Jersey City</i> —St. Matthew's Ch.....	10 63	
<i>Moorestown</i> —Trinity Ch.....	8 00	
<i>Hoboken</i> —Trinity Ch.....	7 50	
<i>Burlington</i> —St. Mary's.....	41 50	67 63

PENNSYLVANIA.

<i>Philadelphia</i> —St. Stephen's Ch.....	78 05	78 05
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PITTSBURG.

<i>Meadville</i> —Christ Ch.....	26 00	26 00
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OHIO.

<i>Cincinnati</i> —A friend.....	10 00	
<i>Ashtabula</i> —St. Peter's.....	8 80	
<i>Cleveland</i> —Grace Ch.....	15 24	
<i>Piqua</i> —St. James' Ch.....	14 65	48 69

MICHIGAN.

<i>Detroit</i> —P. E. De Mill, Esq., special for Miss Taney.....	80 00	
" St. Peter's Ch.....	7 00	
<i>Grand Rapids</i> —Mission Box, St. Mark's Ch.....	5 00	
" S. C. C.....	10 00	
<i>Pontiac</i> —Zion Ch.....	13 50	115 50

WISCONSIN.

<i>Waukesha</i>	1 00	
<i>Oconomowoc</i> —Zion Ch.....	16 50	
<i>Milwaukee</i> —St. Paul's Ch.....	30 00	47 50

LOUISIANA.

<i>Covington</i>	2 00	2 00
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IOWA.

<i>Waverley</i> —Through Rev. W. Wright...	7 00	
<i>Burlington</i> —Christ Ch.....	8 00	15 00

KANSAS.

<i>Topeka</i> —Grace Ch.....	7 00	7 00
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MISCELLANEOUS.

E. K. S., for Freedmen.....	10 00	10 00
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Amount previously acknowledged.....	\$1219 83	
	2505 91	
	<u>\$3725 74</u>	